Library of

Wellesley College.

NON MINISTRARI SED MINISTRARE

Presented by

Rev. E. V. Mansford

No 31000

THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

VOL. 1 CHICAGO, APRIL, 1882. No. 1.

DELITZSCH ON THE PENTATEUCH.

Translated From Manuscript Notes

BY

SAMUEL IVES CURTISS, D. D.,

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY.

INTRODUCTORY.

We give special prominence to the views of Delitzsch with reference to the origin of the Pentateuch, because he is the most eminent Old Testament exegete of the conservative—we might well say of any—school.

There was a time when rationalistic critics like Ewald were accustomed to speak of his commentaries with contempt. The younger generation of scholars, with some exceptions, whether Jewish or Christian, is warm in admiration of his learning; and his name, although he is nearly seventy years of age, is still potent in drawing a crowded lecture-room from the four or five hundred theological students who flock to Leipzig.

He was born in the year 1813 in the city, where he now lives, of Jewish descent, although not of Jewish parentage. He was successively the bright particular star of the theological faculties in the universities of Rostock and Erlangen, and still shines with undimmed splendor in the university of his native city, in the brightest theological constellation in Germany, with Luthardt and Kahnis.

Better than his fame is his love for truth and evangelical christianity. He has known the joys of regeneration and the peace of forgiven sin; and his heart is full of the love of Christ. This might seem to be a poor recommendation of one, who in the role of a critic should be free from every dogmatic prejudice; but his love of truth enables him properly to estimate the strength of an antagonist's position. He is very far from approaching the Scriptures as a volume of proof-texts. His object is rather to know what they really teach, and so far as possible the circumstances under which they were written.

The following paragraphs are taken from careful notes of Professor Delitzsch's course of lectures on Old Testament Introduction as delivered in the University of Leipzig last Summer. It is believed that the matter published in this first article, is a fairly correct reproduction of his lectures, although several of the more technical expressions and remarks have been omitted. The articles that are to follow have been revised by himself. The ground which we shall pass over is mainly that contained in the first period of his *History of the Old Testament Literature* at the time of Moses, Joshua and the Judges.*

§ 1. THE NATIVE SOIL OF ISRAEL'S LITERATURE.

The priority promised to Israel was not temporal, but spiritual (Ex. IV. 22). When Israel arose, the period of the primitive peoples—for example, the aborigines of Palestine, who are without a genealogy—had long since passed away; and the more highly civilized nations, which formed, as it were, a strata above the primitive population, had already become mixed through wars and emigrations. Even under the twelfth dynasty, the Egyptians united with the Cushites who had come over from South Arabia, and who were now pressing on from South Africa toward the lower valley of the Nile. These rivals of Egyptian dominion and civilization were the masters not only of the South of Egypt, but also of the Persian gulf, from which they spread over the interior of Asia. The Southern Cushites of Africa were called in the old Egyptian, Puna. They are the ancestors of the Phœnicians (Canaanites) who, according to ancient testimonies from Herodotus to Justin, emigrated from the Persian gulf, over Assyria, into the land of the Jordan. Here they dwelt when Abram emigrated from Chaldea across Mesopotamia. According to Gen. XIV. an Elamite conqueror ruled the valley of the Jordan as far as the bay of Acaba. His name was Chedorlaomer, which, as we now know from monuments, signifies a "servant of deity." In Egypt, the Hyksos ruled even long before the emigration of Jacob's family. They were usurpers from a nomadic stem, who had forced their way into Egypt and had brought with them the worship of Baal and Astarte.

It was a heathen soil with mixed elements of civilization, from which grace caused the people of redemption to spring (Deut. XXVI. 5; Ezek. XVI. 3; Amos IX. 7). Abram, the Hebrew (Gen. XIV. 13), came from beyond the Euphrates, where the house of Terah had served other Gods (Josh. XXIV. 2, c. f. Gen. XXXI. 34; XXXV. 4). Ur of the Chaldees, where the moon-god was worshipped, was the cradle of the ancestor of Israel. Canaan, or the land on this side of the Jordan, where the primitive population was already covered over by the Phœnicians and Philistines, was the cradle of the holy family. Goshen, between the Pelusian arm of the Nile and Arabia Petræa, was the cradle of the holy nation. Thus Israel coming from Chaldea through its ancestors, dwelling in Canaan about two hundred years through the patriarchs, grew up on the boundary of Asia and Africa to a

*It is proper to remark here, that the editor of this paper is not to be held responsible for any views presented in subsequent articles, which may not seem in all respects to be sufficiently conservative.

nation. It is clear that the natural soil, in which this late growth among the nations takes root, is commingled of widely different elements. If, then, we would do justice to the position of Israel's literature in the world's history, and duly distinguish between the working of nature and grace in it, we must have a clear conception of the peculiarity of heathen antiquity, and of the heathen Orient.

Remark 1. The so-called ethnographical table (Gen. x.) affords an inventory of the nation at a time when Israel had not yet been moulded out of the Hebrew strata of nations, when many nations had been pressed back by those which are enumerated. The Scriptures themselves enable us to penetrate this phenomenon in respect to Canaan; for the primitive peoples of this land, for example the Emim and the Zuzim, are neither mentioned nor placed in a genealogy. As the silence of the antediluvian history respecting the land of Nod, indicates a background of primitive Biblical history, which is veiled, so too this silence of the ethnographical table regarding those nations of giants. These primitive peoples were even then in the process of disappearing; and the Canaanites who had emigrated from the Persian gulf had taken possession of the land of the Jordan, as the Philistines, having emigrated across Egypt, took possession of the shore of the Mediterranean.

Remark 2. The ruins of old Ur are now called Mugheir, as the place where the red clay is found, which in Gen. xi., as Babylonian building material, is called *chomer*. A tower seventy feet high is still found there as the remnant of a temple. In the canon of Assyrian rulers, even the proper name Abramu,* which is equivalent to Abram, occurs.

Remark 3. Even in the origin of Israel itself, we meet with all kinds of foreign influences and ingredients. The teraphim, that is the penates or house-gods, which Rachel concealed in the camel's saddle, remained during the entire period of the Kings, from the time of their first introduction from Aramæa, a contraband of Israel. The mother of the sons of Joseph, Manasseh and Ephraim, was Asenath, the daughter of an Egyptian high priest (Gen. xli. 50), and there were dormant sympathies in the blood of Ephraim which Jeroboam awoke, when he made Jehovah the object of worship in his kingdom under the form of a steer. In Moses himself, Egypt and Arabia are commingled with the Shemites of the Terahitic stem. His wife is even called, in Num. xii. 1, the Ethiopian woman. It is necessary to know these facts, that we may do justice to the human and natural material, upon which the ideal, historico-redemptive calling of Israel was stamped. As in the history, so also in the literature, elements from above and from beneath are to be distinguished.

§ 2. The Relation of Orientalism to Israel's Literature.

The Orient is distinguished from the Occident by a more contemplative and discursive tendency of mind, by a communal life which levels down individuality, by a historical progress effected through disturbances among the masses, by a state which never gets beyond despotism and hierocracy, by a fantastic want of moderation which never attains the repose of harmony and of the ideal But since the Orient is the primitive seat of the human race, it exhibits the factors of the stage previous to heathenism, and of the mythological elements which were active in the heathen world in their original freshness. Hence has arisen the dominion of the religious element, or the reference of all things to the divine; hence the look turned back to Paradise lost; hence the many similar religious ideas which point back to one starting-point; hence the struggle of the idea, as well as of the will, to fill up the gulf between God and man. But the spirit has lost the consciousness of its elevation above nature, and at the same time the spirituality of its functions. It has fallen under the dominion of the life of nature, and consequently into the deification of the creature. With the forgetting of the Creator is connected the national limitation of the intellectual horizon, as well as the national coloring of all forms and representations. Because the heathen Orient has no knowledge of the Creator, it is entirely wanting in the perception of that which belongs to common humanity.

§ 3. The Unique Character of Israel's Literature.

Such was the Orient when Abram was called in Haran, the meeting-place of the heathen, over which the great highway leads from interior Asia to Syria and to the coast of the Mediterranean sea, that he might become the holy root of the good olive tree of Israel (Rom. xi. 24), and of its literature. And how does this literature stand related to the natural heathen soil, out of which it has grown? Even the first page of the Pentateuch answers this query. We read nothing there about a world-egg, divided into heaven and earth as its two halves; nothing about the woman whom the Phœnician myth calls *Baau* (cf. בהו) from whom the Spirit of God begets the first human pair. No divine form meets us like that of Moloch with the head of a steer, nor of Dagon with the tail of a fish. God is neither represented here, nor elsewhere in the Old Testament, materially; and wherever he represents himself in outline it is in the divine, human image. How are we to explain this difference? Only by supposing that the natural principle is here ruled over by a contrary principle of the Spirit. So far as Israel maintained itself as the people of redemptive history, which Abram's isolation from the land of his heathen family had in view, it is a miracle of grace. The false heights and depths of heathenism are leveled in the literature of Israel to the right mean. The entire pantheon has gone down in *Elohim*, the One who, as the name *El Shaddai* attests, is the One free by nature, the Almighty; and as the name Jehovah indicates, is not only absolute majesty, but also absolute ego

*Cf. Smith's, *Chaldean Account of Genesis*, New York 1876, p. 296. C.

(אֶהְיֶה אֲשֶׁר אֶהְיֶה). The tinsel of symbol and the magic of myth have disappeared before the majestic simplicity of truth; and, at the same time, national particularism is broken through, at least so far as the nationality of Israel is brought into relation with the idea of humanity, retrospectively through its past history, as well as prospectively through its future history.

Remark 1. The Mesopotamian Haran was, even in the time of the caliphs, the principal seat of the Sabians, whose name is commonly derived from צְבָא the host (of heaven) according to Deut. iv. 19. Here God called Abram that he might isolate him from his heathen surroundings. The name *El Shaddai* characterizes the period, in which a new foundation is laid. The divine work consists in overpowering grace, which breaks off the natural development, in order to found a new one which is more in accordance with the divine decree. The holy literature of Israel is the literature of freedom from the curse of the natural principle.

Remark 2. The heathen myths are reduced to rhetorical and poetical images in the language of revelation. In Gen. 1. 16 מְמִשְׁלָה is a metaphor for the dominant activity of the heavenly bodies by day and by night. The heathen considered the sun and moon as gods and kings. When God, in Deut. iv. 24, is called a "consuming fire," this is a poetic image for God as angry and jealous. But the heathen Moloch is the personal sun-fire, a physical fire-god, a burning and scorching sun-baal. God is compared, in Deut. xxxii. 11, to an eagle, which covers its young and carries them. The heathen Arabs, however, really had a god, probably a sun god, which was called *nasr* (נֶשֶׁר), and was represented as an eagle. God is compared with a lion, a leopard, a bear etc. (Hos. xiii. 7–8), even down to a moth (Hos. v. 12), but not to a steer; the mortifying remembrance of the apostacy (Ps. cvi. 20) prevents it.

§4. The Hebrew Language, as a North Semitic Israelitish Dialect.

The work of divine grace also appears in the language of the Old Testament Scriptures. The reason why some portions of it are written in Chaldee—for thus the Biblical Aramaic is called, to distinguish it from that of the Targums and the Syriac—is because Israel in the Exile adopted the Aramaic language, which was at that time the dominant language of communication in the lands that were under the Babylonian rule. This exchange of language which is found in the books of Ezra (iv. 8–vi. 18; vii. 12–26; cf. Jer. x. 11) and of Daniel (ii. 4–vii. 28) was not a return to the language of the Chaldean ancestral house. The language which Abram brought with him to Haran and from thence to Canaan was none other than the Babylonio-Assyrian, which now lies before us in numberless monuments; hence two things are possible: (1) that the Hebrew, that is the language of Israel; and the Canaanitic, that is the language of the Phoenicians were immediate offshoots from the Babylonio-Assyrian; or (2) that Abram exchanged the language which he brought with him for that of Canaan (Is. xix. 18), just as the other Terahites exchanged theirs in Mesopotamia with the Aramaic. The Hebrew and Phoenician are two north Semitic dialects, which were developed from the old Canaanitic, which is to be presupposed. Abram therefore spoke, with reference to his origin, the language of Hamitic Babel (Gen. x. 8–12), and exchanged it in the land of the Jordan with the language of Hamitic Canaan (Gen. x. 6), with the language of an idolatrous people, which was laden with a curse from the time of its ancestors (Gen. ix. 25). Hebrew is a sacred language, not by nature, but as sanctified by grace. In the Old Testament literature, its eye is ever directed to heaven, as Jerome says in his comment on Is. xix. 18; but in the language of common life, it betrays plainly enough its Hethitic origin.

Remark. The languages which we call Semitic, Japhetic, and Hamitic do not extend to the origin of the Semitic, Japhetic, and Hamitic nations. The Canaanites are, according to the ethnographical table, Hamites. Springer, in his geography of ancient Arabia, calls it a calumny, that the compiler of the ethnographical table should reckon the Canaanites to the Hamitic race. But Renan and Schroeder are more cautious, and Lepsius has lately shown that nations and languages are by no means co-extensive in their original connection. Not only the Phœnicians, but also the Philistines, as the Biblical history informs us, spoke a Semitic language—even if, according to Neh. xiii. 23 sq., it may have been a peculiar dialect—and yet the Canaanites, and, as Gen. x. 14 seems to state, the Philistines are by race Hamites. In answer to the question, where the Canaanites adopted the Semitic language, we have no reliable information. But we know all the more certainly, that the Terahites who remained in Haran adopted the Aramaic language there.

§5. The Hebrew as one of the Oldest Semitic Languages which has a Literature.

Although the Hebrew is not the primitive language, and not even the original Semitic language, yet it retains the honor of being one of the oldest Semitic languages which has a literature; we do not say the oldest, for its priority is rendered a matter of debate through the literature on the monuments of its ancestral house, of which the most ancient period falls between 2000—1500 B. C., hence between Abram and Moses. None of the other Semitic monuments which have been preserved, reach to so high an antiquity. The inscription in twenty two lines on the sarcophagus of the Sidonian King Esmunazar, found in a crypt of ancient Tyre 1855, dates, according to Schlottmann's investigation, from the time of Artaxerxes Mnemon (405 B. C). The Moabitic monument of King Mesha, discovered in 1868, is from the time of Joram, King of Israel, and Jehoshaphat, King of Judah, hence from about

the years 896—894 B. C. The Phœnician inscription discovered in the summer of 1880, at the mouth of the tunnel in the rock, which leads from Mary's fountain to the pool of Siloam, probably extends to a much earlier date. Sayce has so far deciphered it, that in it the account of the architect, concerning the plan of the tunnel, is recognized, and that too of the Phœnician architect, so that the inscription probably goes back to the time of David and Solomon.* But these three inscriptions as well as many other Phœnicio-Punic inscriptions, together with the new Punic fragments in the Pœnulus of Plautus, as well as the Egyptio-Aramaic remain preserved in the stone of Carpentras, and several papyri, the west Aramaic Palmyrenian inscriptions from the first to the third Christian century, collected by Count Vogue, 1868, and the South Arabian, Himyaritic, from a pre-Islamic age which is uncertain—brought to light since 1837, are only small fragments of writing, not written works; and the Babylonio-Assyrian remnants of writing are indeed not only monuments, but there are also among them even constituent parts of real books from the royal central library, but yet they are only fragments of such. Hence, even yet, the Old Testament books may still be regarded as the oldest representatives of Semitic book-literature. If we do not take into account those fragments of the Assyrian book-literature, the ancient Semitic remains far behind the Biblical in antiquity. Samaritan literature, as a matter of course, could only begin about the time of Alexander the Great (336—322 B. C.) The Jewish Targums begin at the earliest with Onkelos, the proselyte, in the apostolic age. The Syriac begins for us with the Peshito in the second century. The Zabian religious books are from the Gnostic age (second and third century). The Ethiopic literature is christian throughout, and therefore does not extend further back than to the christianizing of Ethiopia in the third and following century. But the Arabic as it now lies before us as a literary language, was first elevated through Islam (622–632). It is the language of Kreysh, a north Arabian tribe. There are therefore no Syriac and Arabic works which were written before the time of Christ.

§ 6. The Hebrew Language in its Relation to the Languages of Ancient Civilization.

The languages are all related as products of the human mind, according to the same logical and formative laws; and even the morphological separation of them into *isolating* [monosyllabic], *agglutinative*, and *inflectional* languages does not separate them impassibly from one another, since the inflected languages presuppose the form of the others as preliminary steps. But while the relationship of the Chinese and even of the Sumerio-Accadian with the Semitic, can neither be proved from the material nor from the form of the language, there appear in the languages of the three groups of nations (Gen. x.) in which the Chinese and the primitive Asiatic languages cannot be' inserted, primitive elements of a common character, which the groups of nations that have gone forth from one another, have further developed according to the individuality of the national spirit. The Egyptian sustains a remarkable relation to the Semitic in the formation of its pronouns, in the inflection of its verbs and even of its nouns; and we may conclude that Semites and Aryans once dwelt together, not only from primitive consonances in the names of domestic animals, numerals etc., but also from the manifold elementary relationships of both groups of langnages. There are found not only in the stock of roots, but also in the inflection important points of contact, for example in the inflection of cases, since the genitive and accusative, the two original, oblique cases, were formed in accord. But the Semitic has not been developed beyond these two oblique cases, just as in the verb it distinguishes only two spheres of time, perfect and imperfect, and in the noun only two genders, masculine and feminine. The inflected verb consists throughout of three consonants. The three consonants condition the signification, and the vowels only shade it off. Such a change of signification attaching to the vowels as in *lived*, *loved*, *laved*, *leaved*, is not possible in any Semitic language; so too such a freely conscious composition as in *expressed*, *impressed*, *depressed*.

*Sayce, in view of the most recent investigation, now places the date of the inscription in the time of Ahaz or Hezekiah, cf. *The Presbyterian Review*, New York, April, 1883, p. 401, seq.

§ 7. The Origin of the Israelitish Art of Writing.

The literature which we are about to describe, derived its language from Canaan, and at an earlier period from Babylon, but whence did it receive the art of writing? In Genesis, the verb כָּתַב neither occurs in chapter xxiii., nor elsewhere; but in Exodus to Deuteronomy inclusive, we discover a knowledge, and most manifold use of writing. The subordinate officials of the Israelites are called in Exodus *shoterim*, from שָׁטַר *to write*—a word which has been retained in Assyrian, Arabic, and even Aramaic. According to this, Israel appears to have learned to write in Egypt. There the art of writing extends back before the time of Moses. Even Herodotus saw the pyramids, which belong to the age of the first Manethonian dynasty, covered with hieroglyphics. No monumental inscriptions afford us such a view of the origin of writing, as the Egyptian. The hieroglyphic system consists of the following kinds of signs:

1. *Ideographic signs* (pictures of things). These are: (1) *Figurative*, that is, imitations of what is intended, for example an ox as a representation of the word which it signifies. This pictorial mode of writing corresponds to the mimetic element of the language. (2) *Symbolical signs*, that is, emblems of what is intended, for example an arm with a sword and a shield, represents a *combat;* an opening from which a snail departs, signifies *to go out*.

2. *Phonetic signs*, that is, pictures of sounds, including (1) signs of syllable, for example a circlet

with a dot in it is equivalent to *ra*, which indicates the sun and then becomes the sign of the syllable *ra;* (2) signs of letters, for instance a small ellipse, is equivalent to the Greek letter *rho*, mouth.

3. *Determinative signs:* (1) Determination by means of a thing, for example the syllable *an* with an inkstand behind it signifies *to paint, to write;* with an inkstand and a man behind it, *a painter, a writer.* (2) Phonetic determinatives, which are intended to establish the vocal value of signs and groups, for example the sign is equivalent to the syllable *per*, when the figure of a mouth is added to it to ensure the reading.

The ideographic signs represent writing in its lowest stage. The syllabic forms the transition from writing by pictures of things to phonetic writing, which was invented by the discovery of the acrophonic principle. According to this the discovery of writing is to be attributed as Grimm, Humboldt and others maintain, to the Egyptians. If we compare the cuniform characters of the Babylonio-Assyrian writing with those of the Egyptian, it appears that they have arisen in a similar manner, but that they have not both reached the same stage of development. In the oldest form of several Assyrian written characters, the original picture is still recognizable, for example in the character for star, signifying *god*, sun signifying *day* etc. The picture of the sun through the insertion of the numeral thirty, becomes the written character for *month*. The combination of the written character for tree and life, gave the written character for *wine*. The course of development is here the same as in Egypt. The oldest form of the ancient Babylonian writing, in which the wedge begins to be developed from the line, corresponds to the Egyptian stage of the hieratic writing. But aside from the few signs which still render the original pictures of things recognizable, it is impossible to penetrate the foundation and plan of the Babylonio-Assyrian syllabic signs. Since now the old Anahuac in Mexico exhibits hieroglyphic writing, it is possible, that the development of writing in Egypt, and in the land between the Euphrates and the Tigris was independent, spontaneous, and without historical connection. But if there was a connection, then Egypt is to be considered the mother-land of the invention of writing, and writing in Babylon is a gift of Oannes, that is, it was transplanted thither by the Cushites as the alphabet was introduced by the Phoenicians into Greece.

THERE is a remarkable consistence in the usage of important words in the Hebrew Bible. Just as all prophecy seems to be framed in accordance with a certain scheme, the germ of which is to be found in the Song of Moses (Deut., 32), so all the moral, theological, and ceremonial terms of the Bible have their sense fixed in the Pentateuch, which is the birthplace of "Jewish modes of thought."—*Girdlestone.*

THE memories of ordination are simply insulted by the man who prides himself on his French and German, and knows next to nothing of the tongues in which prophets and evangelists and apostles recorded the wonderful works of God.—*Bishop Littlejohn.*

PRIMITIVE LITERATURES.

BY

REV. JUSTIN A. SMITH, D. D.,

EDITOR OF "THE STANDARD."

Two marked tendencies are apparent in the intellectual life of the age. One is toward an overvaluing of present interests and the current aspects of all human things; the other towards pre-occupation with the long distant, even the pre-historic, past. The former is to be noted, for example, in theories of education and in features of the current literature. The latter reveals itself in profound, and patient, and exhaustive researches amongst the records and monuments of primitive human history. These tendencies are not necessarily antagonistic. It is only in their extreme manifestations that they conflict, if at all. Education upon a strictly utilitarian idea, or literature intensely realistic like much that is now current, of course may undervalue all culture that is not immediately "practical," and all literary product that concerns itself with the men and events of a long buried world. Upon the other hand, it is conceivable that in the absorbing study of the world's antiquities, current aspects of human affairs should be too much overlooked. There is, however, no good reason why between these tendencies a just balance should not be preserved; no good reason why, according to the tastes, capacities, opportunities, and pursuits of different persons, selected lines of study and investigation, or selected spheres of literary enterprise, should not be followed, even as specialties. Thus, while all culture and all time, equally with the present, may contribute to the enrichment of the current literature, the work of investigation may be pressed into territory ever new, whether in the utilitarian sciences of the present, or the records and speculations, the faith, and thought, and life of an excavated past.

I. THE FIRST GREAT LITERARY EPOCH.

Perhaps the most interesting fact brought to view in that line of research which is concerned with primitive human history, is that of a primitive literature, pre-historic in date, and found as a possession of races even at that early date already distinct. Three great races, the Egyptian, the Chaldean, and the Aryan, have of late years more and more occupied the attention of scholars. Inquiry as to the primitive history and condition of these races has been greatly stimulated and helped by incidents with reference to each, which, when the aspects assumed by certain vital questions are considered, seem truly to be providential.

It is now just about one hundred years since, in 1784, Sir William Jones led the way among European scholars in that study of the Sanscrit language with its literary monuments, which has brought to light a treasure of ancient Vedic, or Aryan literature so rich, and in every way so remarkable. A few years later, in 1799, the discovery

of the Rosetta stone, in Egypt, with its equivalent inscriptions in hieroglyphic and in Greek, furnished a key to the mysteries of hieroglyphic writing in general, and thus opened a way to the decipherment of ancient Egyptian manuscripts, as well as of the inscriptions which cover the walls of tombs, temples and palaces in that strange land. A like incident has put the world in possession of a literature still earlier in date, perhaps, that of Chaldea. Not far from the ruins of ancient Persepolis, in Southern Persia, stands an immense rock, the rock Behistun, 1700 feet in height, with some parts of its face covered with inscriptions in the cuneiform, or wedge-shaped character, and in three languages, Persian, Median, and Babylonian. In 1838, this inscription was deciphered by Sir Henry Rawlinson, and the key to the cuneiform character employed in the literature of ancient Chaldea was found.

Thus within the space of a century, it has become possible to read whatever may be found in the literary remains of the three great races, Aryan, Egyptian, Chaldean. Meantime the Homeric question, the excavations and researches of Schliemann and others, have reached upward to the very earliest times of the wonderful Greek people:—while at the centre of all, the great Semitic literature, shrined in the Hebrew Bible, has held its place, acquiring more and more of historical and literary interest as it is seen what relations the newly discovered treasures of ancient thought and faith sustain to this, which, during so many centuries, preserved the only authentic record of man's own earliest life on the earth.

If, now, we may assume the probability that in the book of Genesis, especially, Moses made use of documents much earlier in date than his own time, some of them possibly even ante-diluvian in origin, it will become perhaps not a strained view to say that these great literatures of which we have been speaking belong in a general way to the same epoch. The oldest of the Chaldean writings, found in libraries of baked clay tablets amidst excavated ruins along the lower Euphrates, date back to about B. C. 2000. Professor Whitney, of Yale College, thinks that the Vedic period should probably be fixed at B. C. 2000–1500. The Papyrus Ebers, discovered by Professor George Ebers, of Germany,—the latest discovery of the kind, we believe, in Egyptian literature—"was written," so Professor Ebers states, "in the sixteenth century before Christ." Scholars are of opinion that there were at least the beginnings of a literature in Greece at nearly the same time. Mr. Gladstone thinks Homer must have lived at not far from B. C. 1000. Herodotus fixes his date at 1044. The poems of Homer, however, cannot have been the first productions of the Greek mind. "They are," says Professor Jebb, of the University of Glasgow, "not at all like the simple ballad-poetry of other countries" — which is so often the primitive poetry. "They are works of highly finished art, which could not possibly have been produced until the poetical art had been practiced for a long time." If we consider *how* long a time this must have been, it seems not unlikely that there was a primitive literature in Greece—or rather in Ionia, for it was there, on the western coast of Asia Minor, that Greek culture began—not very far from the time when the Vedas were produced in the original home of the Aryans, on the northern slope of the Himalayas, the Babylonian tablets inscribed and stored in libraries in the valley of the Euphrates, and the Egyptians covering their tombs and their papyri with hieroglyphic writing.

Of course, when we speak of this as an "epoch," we use the word in a very general and wide sense. The date of the Israelitish Exodus is placed at about the beginning of the sixteenth century before Christ. The period we have had in view, therefore, in what we have said above, is that which reaches from Abraham to the Exodus. To this general period the oldest writings of the Bible in their form as Mosaic may be assigned. When we take into view all the facts above noticed, with the conclusions they seem naturally to suggest, it does not seem venturing too much, if we style this period, from about the year 2000 to about the year 1500 the first great literary epoch in the intellectual history of mankind.

II. Primitive Literatures as Mutually Related.

It has been customary to classify the languages of the world into three great families: the Aryan, comprising all the Indo-European tongues; the Semitic, embracing the Hebrew, the Syriac, the Ethiopic, the ancient Phœnician and the Carthaginian; and the Turanian, or Hamitic, under which are grouped all the languages not found in either of the other two families, with those spoken by the wild races, scattered up and down the earth. To the Turanian group would belong the Egyptian and the Chaldean, so far as it was Hamitic, and the Chinese. For a long time it seems to have been supposed that between these several families of human speech there were few or none such resemblances as to indicate community of origin. The languages of the Turanian group, especially, were supposed to be marked off from the others by distinctions so radical as to set them almost wholly by themselves. As, however, the study of comparative philology has gone forward, these original impressions have been much qualified. Affinities have been traced where none had previously been suspected; and languages of races widely separated and greatly unlike in condition, have been found to exhibit resemblances of a remarkable kind. Particularly those of the great races amongst whom the foundations of the world's civilization were laid, are allied in so many ways as to argue unmistakably a common origin. "There is abundant proof," says a recent writer who seems to have given much attention to the subject—"proof with which pages might be filled—that there was a still older mother-tongue (older than any of the groups described), from which Aryan, Semitic, and Hamitic were all derived." One point of mutual relation between the primitive literatures of the world is found, then, in the languages in which they were written. They

show, indeed, signs of a great lingual cataclysm, such as the Bible itself describes as occurring at the confusion of tongues, so that their differences seem absolutely phenomenal. Yet, side by side with these striking differences, are resemblances which the differences themselves render all the more remarkable, going to show that these variant, and yet, as we shall see, resembling literatures are produced by branches of the one original race, sons of Adam, the first man, "the son of God."

In their content these literatures vary, of course, as all literatures do. The literature of a people is, more or less, one of its idiosyncracies. It is characterized by peculiarities of the people, and characterizes the people themselves, in turn. Its peculiar content will be much determined by the physical environment, the social condition, the peculiar ideas, the history and the habits of those who produce it. That the Chaldean literature, for example, should reveal closer affinities with our Hebrew scriptures than any other, might be anticipated from facts of scripture history itself. There seems to be evidence that the primitive homes of the race were somewhere in the region of the lower Euphrates. At all events, the earliest migration appears to have been thither. One is not surprised, therefore, to find the literature preserved in those Babylonian tablets, dealing very largely with the same themes as fill so great a place in our own books. The creation, the fall of man, the deluge are here narrated, with resemblances most striking to the Mosaic account of each. We must make room for some extracts from the account of the deluge, as deciphered and translated by the late Mr. George Smith:

"The flood reached to heaven; the bright earth to a waste was turned. It destroyed all life from the face of the earth, the strong deluge over the people. Brother saw not brother, they did not know the people. In heaven, the gods feared the tempest and sought refuge; they ascended to the heaven of the king of angels and spirits. Six days and nights passed; the wind, deluge and storm overwhelmed. On the seventh day, in its course, was calmed the storm; and all the deluge, which had destroyed like an earthquake, quieted. The sea he caused to dry, and the wind and deluge ended..... I sent forth (Izdhubar, or Noah, is himself the narrator) a swallow, and it left. The swallow went and turned, and a resting-place it did not find, and it returned. I sent forth a raven, and it left. The raven went, and the decrease of water it saw, and it did eat, it swam, and wandered away, and did not return. I sent the animals to the four winds. I poured out a libation. I built an altar on the peak of the mountain."

The ancient Egyptian literature is characterized as we should expect, from the allusion in that saying that "Moses was learned in all the wisdom of the Egyptians." The papyrus mentioned above, Papyrus Ebers, is a learned and elaborate work upon medicine. Others of the works discovered are upon science, music, law, works of fiction and satire. The oldest Vedas are hymns to the nature-gods; while, if we may draw any inferences from Homer as to the character of the literature that preceded the Iliad and Odyssey, and prepared their way, we should conclude it to have been mythological in character, celebrating deeds of gods and heroes.

Limitation of space will not suffer us to point out those finer elements in these literatures which bring them into closer mutual relations than so far would appear. How the writings of Moses are related to those now mentioned, we shall notice further on. It must suffice, here, to say that even in these primitive literatures something of that community of thought and faith is found which characterizes those of even widely separated peoples in the later ages: showing that it is the one human mind which looks out on nature and life, and up to God; which looks back upon the past, recording and interpreting, and forward to even that future which lies beyond time, doubting, fearing, hoping.

III. Their Relative Value.

In attempting to form some estimate, now, of the relative value of these literatures, we shall be justified in using as the standard of comparison the writings of Moses, and especially the first and oldest of his five books, the book of Genesis. We are supported in this by what is so customary, so almost invariable, in those who have studied these writings of pre-historic times. It is perhaps not too much to say that the chief interest explorers and commentators find in the ancient literatures, is in the question how far they sustain the Biblical story of man's earliest life in the world. This recognition of the commanding place held by the Mosaic writings is often apparently quite unconscious. Even where, in a spirit of some unfriendliness perhaps, writers mark differences, and dwell upon them, even in this they recognize in the Mosaic books a standard of comparison, and pay a certain respect to that conviction so long and so widely prevailing, that the Bible, among all literatures, in all ages, stands superior and alone. If we note, here, some of the elements of this superiority, as respects the book of Genesis in particular, we shall find occasion in so doing to mark such other points of comparison or contrast as belong to this part of our inquiry.

1. First, and as a point somewhat preliminary, we must note the fact that Genesis is, itself, so evidently, *a primitive literature*. Differing as it does in such marked ways from other productions of the same age, it still so much resembles them in other ways as that it could with reason be assigned to no other age but the primitive one. The simplicity of the narrative is sure evidence of this—its simplicity, above all, when reciting events of the most extraordinary character. It seems impossible to doubt that the earlier chapters of the book at least were written at a time when the direct and personal interposition and action of deity in what concerns this world, was not at all that thing so difficult of conception which it now is. These marvels are narrated as if by one who could not imagine it necessary to do more than state the simple fact. In so far as this element of simplicity is concerned, what we observe is precisely what appears in the primitive traditions and literatures of all races; in these the intervention and activity of the gods in what concerns men are assumed as if it could not be supposed that any one would ever doubt them.

We can only urge that the assignment of Genesis, particularly its first chapters, to any period in human history, when men were in the habit of philosophizing about things, when the *difficulties* of what concerns the being, the personality, and the activity of God had become subjects of debate, when skeptical inquiry had begun its long and devious career, seems really nothing less than an unpardonable anachronism.

2. But secondly, and as a feature in which the primitive literature becomes superior to all others whatsoever, notice its *monotheism*. There is not another one of these literatures, not even, one might almost say, any scrap of tradition, or fable, preserved as relics of any race of man, in any part of the world, save this primitive literature of the Hebrews, that is not more or less polytheistic. We observe this element as a marked one in the account of the deluge copied above from the translation by Mr. George Smith. It is in like manner observable as an all but universal fact, in the literature and the traditions of primitive races. The one exception is this Book of Genesis.

And what makes this exception the more remarkable is the fact that the one God is conceived and spoken of in Genesis in a way to satisfy the most advanced and most matured ideas of God in the most cultured ages and nations of the world. The more advanced stages of revelation itself supply nothing in the least contradictory to the idea of God, given in these very first words of all. This is an element of superiority which may be fitly characterized as wonderful; and as not to be accounted for upon any theory which assumes that the author or authors of this book wrote wholly as other men of the same age were writing, and with no other guidance than such as they had. If it should be said that traces of monotheistic ideas are found in other religions and literatures, it should be borne in mind that these are *only* traces, and they are obscured and almost covered out of sight by the prevailing polytheism; whereas, in Genesis, the monotheistic element is the characterizing one, all through, and stands out clear, distinct and unmistakable.

3. Much might be said, if our space would permit, of the superiority of the Mosaic literature *as literature*. Primitive literature is found to be more or less poetic in form and legendary in character. "Real history," says Professor Whitney, in the introduction to his Sanscrit Grammar, "finds no place in Sanscrit literature, nor is there any conscious historical element in any of the works composing it." The ancient Egyptian literature, even where it assumes to recite history and to recall the reigns of kings in successive dynasties, tells first of a period of 18,000 years during which the country had been ruled by demi-gods and heroes. We are thus in the region of fable at the very beginning; and whether we ever leave it, and if so, where, is perpetually a question. The Chaldean literature seems to rest upon traditions of the same events as those recited in Genesis, but the clothing of these events is not history, but legend. Of Genesis itself there is but a very small portion for which a legendary element is claimed by any one. The greater part of the book—*all* of it after the eighth chapter—is as perfectly historical in tone and style as any modern history that can be named; while in even these first eight chapters only here and there a passage appears which even the most captious criticism can treat as legendary. Whether these *are* legendary or not is a question which the uniformly sober, consistent, *historical* tone of the narrative as a whole, makes a more difficult one for the hostile critic than he himself is willing to admit.

4. We can only notice further, and in a word, the *content* of the literature in Genesis as compared with those belonging to the same general epoch. President Woolsey, in his work on "Divorce," notices appreciatively that striking passage in which the whole law of marriage, for all times and nations, is given: "Therefore shall a man leave father and mother, and shall cleave unto his wife; and they shall be one flesh." The primary principle of that criminal jurisprudence which all history shows to be essential to the very existence of society, is also set down as given by God to Noah, as he came out of the ark. How far the first chapter of Genesis really anticipates the discoveries to modern science may be an open question: but we shall surely not go amiss, as regards this whole matter, if we quote these words from Delitzsch: No science, no art, if it would seek out the cradle of its origin can suffer this book to lie unnoticed; and its expositor, if he would be equal to his task, must keep step, not only with linguistic, ethnographic and geographic research, but, in general, with progressive science in the world of man and nature." Is it not wonderful that this should be true of a book so evidently written in the very childhood of the race? And of what other literature of the same period could like things be said without positive absurdity,

We leave the subject with regret that the treatment of it here is necessarily so hasty and inadequate. Our purpose has mainly been suggestion: and withal, suggestion as to the richness and promise of that line of research which it is the purpose of the HEBREW STUDENT to encourage and to aid.

PECULIARITIES OF HEBREW STYLE.

The use of the Hebrew tenses will be better understood and more thoroughly appreciated if we keep in mind some of the peculiarities by which Hebrew style, especially the poetical and prophetical style, is characterized. One such peculiarity is the singular ease and rapidity with which the writer *changes his standpoint*, at one moment speaking of a scene as though still in the remote future, at another moment describing it as though present to his gaze. Another characteristic is a love for variety and vividness in expression: so soon as the pure prose style is deserted, the writer, no longer contenting himself with a series of (say) perfects, diversifies his language in a manner which absolutely mocks any effort to reproduce it in a Western tongue; seizing each separate individual detail, he invests it with a special character of its own—you see it perhaps emerging into the light, perhaps standing there with clearly-cut outline before you—and presents his readers with a picture of surpassing brilliancy and life.—*Driver.*

HEBREW MANHOOD.

A FRAGMENT.

By Rev. H. C. Marie.

In nothing is real manhood better seen than in right choice.

This quality embraces many others. It embraces faith such as Abraham's, that staggers not at the promise of God but stands calmly, as he did on Mount Moriah, and with clear eye looks down on the ages and comprehends the grand unfolding of Messiah's kingdom. Without such a broad extensive view of human affairs, how could he have risen to the grandeur of his choice to slay his son—even his only son Isaac, the child of promise, from whom the Messiah was to descend—rather than to doubt the truth or deny the authority, of what he knew to be the divine word?

This quality, of choosing great ultimate ends, those ends which determine character, embraces temperance and sobriety, even spirituality of life, it involves the subordination of all selfish, earthly and low appetites and passions to spiritual ends.

How could Daniel have risen to such heights of character in the choice he made, if he had not first "purposed in his heart not to defile himself with the portion of the King's meat, nor with the wine which he drank"; and subsequently, to say to the bribing spirit of Belshazzar, "Let thy gifts be to thyself and thy rewards to another, yet I will read the writing unto the King and make known to him the interpretation?"

It costs something to make noble choices in life; for they run counter to all the lower and more animal tendencies of our nature. It takes courage and fortitude—real bravery—negatively and positively, to take such moral ground as our higher nature is capable of and as God calls us to occupy. It takes great fortitude and patience to submit to some things—more bravery than it does to fight them. See Job with calamities raining upon him—family swept away, flocks destroyed, friends arrayed against him and mocking him in an affectation of friendly interest, his body a nauseous, ulcerous mass; and yet from the spirit of the afflicted man there arises no curse against God. His lips are a barred and bolted gate against ungodly murmurs. I think he is the greatest hero in the ancient world. Your Caesars, and Pompeys, and Hannibals, and Alexanders are a band of red-handed cravens beside this one pure, brave spirit who sings from out his living sepulchre, "Though He slay me, yet will I trust Him." Then see those three young men in Babylon, who, upon the plain of Dura, before the flashing glory of Nebuchadnezzar's idol dare to stand alone under the fiery, jealous scrutiny of a whole kingdom, and see their way leading directly to the open door of a gleaming sevenfold heated furnace, rather than deny the God of Israel.

Surely no man can surmount the summit of their moral choice, without courage sublime enough to bring wondering angels from the seventh heaven to behold the sight and the Son of God, from the throne of the Eternal to share with them their furnace throne and make of the very crackling flames the gleaming robes of their coronation day.

Talk of manhood! What is this of which men become possessed when they are able to subordinate all the powers of the lower nature and all the fury of the elements, all the vengeance of heathen princes and all the jealous rage of Satanic opposers, and put it all under their feet, and thus posited calmly rise into the very companionship of the Son of God. The moral altitude of such men is grander than that of the angel whom John saw in the apocalypse, who "stood upon the sea and upon the earth and lifted his hand to heaven and swore by Him, that liveth forever and ever, that there should be time no longer;" and yet the Old Testament—the book which some wise souls fancy they have outgrown,—abounds in its instances of men who have subordinated everything, even life itself, that they might rise to the grandeur of such a choice. There is Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Gideon, and Barak, and Samuel, and David, and Elijah with his seven thousand companions who did not bow the knee to Baal, and multitudes of whom, in that ancient time, they were the mere representatives, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens;" these all "obtained a good report through faith."

They are simply our elder brethren in the same great fight, our companions before whom was put the same moral option, of gaining this world or the world to come.

Hindoo Version of a Virtuous Woman.

[Cf. Proverbs, XXXI, 10–31.]

"A woman who always acts according to her husband's pleasure,
And speaks no ill of any person,
And who can herself do all such things as are proper for a woman,
And who is of good principles,
And who bears a son,
And who rises from sleep before her husband;
Such a woman is found only by much, and many, religious works.
A woman who is of good disposition,
And who puts on her jewels and clothes with decorum:
Whenever the husband is cheerful, the wife also is cheerful;
And if the husband be sorrowful, the wife also is sorrowful;
And whenever the husband undertakes a journey, the wife puts on a careless dress and lays aside her jewels, and other ornaments;
And abuses no person;
And will not expend a single dam (about ¾d.) without her husband's consent;
And takes care of the household goods;
And at the time of worship, performs her worship to the Deity in a proper manner;
And goes not out of the house;
And is not unchaste;
And makes no quarrels or disturbances;
And has no greedy passions;
And is always employed in some good work;
And pays a proper respect to all persons;
Such is a good woman."

THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, - - - - - *Editor.*

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת
וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ
כִּי מַלְאַךְ יְהוָה צְבָאוֹת הוּא׃ [Mal., II, 7.]

Subscription, postage prepaid, per year $1.00
Single copies 10c

Remittances by mail at risk of the Publisher.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion.

Published by E. B. MEREDITH,
60 WABASH AVE., Chicago, Ill.

CONTENTS.

	PAGE.
Delitzsch on the Pentateuch, SAMUEL IVES CURTISS, D.D.	1–5
Primitive Literatures, JUSTIN A. SMITH, D.D.	5–8
Hebrew Manhood, HENRY C. MABIE	9
Hindoo Version of a Virtuous Woman	9
Prospectus	10
Editorial Notes	11
The Peshîṭô, J. A. EDGREN, D.D.	12–13
A Smattering of Hebrew, NORMAN FOX	13
Beams from the Talmud, FROM THE GERMAN OF I. STERN	14
Psalm CLI	14
The word "Handful" in Ps. 72:16, G. S. G.	15
A Table of Abraham's Life	15
Employment of the original Texts	15–16
The Arrogance of the Pharaohs	16
The Biblical view of the Heaven	16
Questions Answered	17
Announcements	17
The Hebrew Summer School	18
Book Advertisements	18
The Hebrew Correspondence School	19
Advertisements	20

PROSPECTUS.

In view of the increasing interest manifested in Old Testament study by Christian ministers and teachers, and at the suggestion of several who are themselves specially engaged in this study, it has been decided to issue a *monthly periodical*, which shall be devoted exclusively to the interests of Old Testament Literature and Interpretation.

That there is a field for such a Journal, no one will deny. The importance of the Old Testament in itself, and in its relation to the New, is more widely recognized to-day than at any former period in the history of the Church.

The malignant attacks of its enemies, and the theoretical reconstructions proposed by its *too liberal* friends, have done and are doing much to incite not only specialists but also pastors, and even laymen, to personal investigation of the questions at issue.

The fact that a new translation of the Old Testament is being made, affords an additional incentive to activity in this line. Pastors feel that they must prepare themselves to pass judgment on it. Where *one hundred* men can be found capable of pronouncing an intelligent opinion in reference to the changes made in the Revised Version of the New Testament, there are not *five* whose opinion on the changes made in the Revised Version of the Old Testament will be worthy of consideration.

It is true that papers in this line of study are sometimes published in "Reviews" and "Religious Weeklies." But it is also true (1) that "Reviews" find their way into the hands of comparatively few of our ministers, and (2) that a family newspaper is not the place and has not the room for the publication of such articles as are demanded at the present time.

Whether this periodical will subserve the purpose for which it is established is, of course, more or less an experiment. If the experiment prove a failure, it will not be for the lack of an able corps of contributors, a prudent business management, and an unlimited amount of *hard work*.

Attention is invited especially to the following points:

(1.) The Journal will be to a certain extent *popular* in its character. It will aim to encourage and, so far as possible, to instruct *all classes* of Old Testament students. *It is not intended solely for those who are acquainted with the Hebrew.*

(2.) In its attitude towards "new theories," it will be conservative. Judicious discussion of questions of criticism will be encouraged, *but in no case will the editor be responsible for views expressed by contributors.*

(3.) The leading articles of each number will be furnished by the most eminent scholars and writers in this department of study. Among others, the following may be mentioned as contributors:

PROF. E. BENJ. ANDREWS, Newton Theological Seminary, Newton Centre, Mass.
PROF. WILLIS J. BEECHER, Presbyterian Theological Seminary, Auburn, N. Y.
PROF. CHARLES A. BRIGGS, D.D., Union Theological Seminary, New York City.
PROF. S. BURNHAM, Baptist Theological Seminary, Hamilton, N. Y.
PROF. SAMUEL I. CURTISS, D.D., Congregational Theological Seminary, Chicago.
PROF. CHARLES ELLIOTT, D.D., London, Ontario, Canada.
PROF. NORMAN FOX, 158 West Fifty-eighth St., New York City.
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.
PRES. G. W. NORTHRUP, D.D., Baptist Union Theological Seminary, Chicago.
PROF. HENRY S. OSBORNE, University, Oxford, O.
REV. JUSTIN A. SMITH, D.D., Editor of "The Standard," Chicago.
PROF. JAMES STRONG, S.T.D., Drew Theological Seminary, Madison, N. J.
PROF. B. C. TAYLOR, Crozer Theological Seminary, Chester, Pa.

(4.) The articles published will cover a very wide range, including topics in "Ancient History," "Biography," "Chronology," "Geography," and "Archæology," as well as in "Introduction," and "Hermeneutics."

Exegeses of obscure or important texts will form a prominent feature of each issue.

There will also be furnished from time to time discussions of "Hebrew Poetry," "Hebrew Synonyms," and points in Grammar and Lexicography.

Selections and translations from the best books and periodicals will be given a proportionate amount of space.

Notices of books (old as well as new) relating to this department will receive careful attention.

Mention will also be made from number to number of important articles in Journals and Reviews (German and English), which bear directly or indirectly upon the Old Testament.

A page will be given in each number to answering grammatical and, so far as practicable, general questions on the Hebrew of the Old Testament.

(5.) The size of the periodical will be increased to *twenty-four* or *thirty-two* pages, *as soon as the subscription will justify it.*

Editorial Notes.

It would be difficult to find an article better adapted to introduce an Old Testament periodical to the public, than that which our readers will find on the first page of this number. The prefatory words of the translator are worthy of careful perusal. "Love for truth and evangelical Christianity," and "a heart full of the love of Christ," do not characterize *all* German critics. That Prof. Delitzsch *is a critic*, all recognize. In his investigations he has adopted the so-called critical methods; but the reverential spirit in which he employs these methods, the great modesty with which he announces the results of his study, compel one to respect, even to love, the man, and admire the scholar, though he may differ from him in some of his conclusions.

This article is the first of a series of four which will be furnished in successive numbers of The Hebrew Student. It may not be amiss to call especial attention to the fact that the matter contained in these articles has never before been published either in German or English, and that it is the very latest statement made by Prof. Delitzsch on these important points. There is no question of greater moment in biblical study, than the Pentateuch-question; and where is the student whose views upon that question are more worthy of consideration than those of Prof. Delitzsch?

"In its attitude towards 'new theories,' this Journal will be conservative. Judicious discussion of questions of criticism will be encouraged, *but in no case will the editor be responsible for views expressed by contributors.*"

It is desirable, for many reasons, to emphasize this statement, made in the Prospectus. *Once for all* the editor desires to say that this periodical will be conducted in the interest of no "theory," *old or new.* It is a fact which must be recognized, that at the present time, much doubt and uncertainty assail those beliefs which all have been accustomed to hold. Attacks of the most unscrupulous character have been made against the authenticity of certain portions of the Old Testament. New methods of study have been introduced. It is not too much to say that never before was the Old Testament studied as it is now being studied, alike by friend and foe. What will be the outcome? That our old ideas will be modified to a greater or less extent, is probable. But that they are entirely to be given up, and others of the most opposite character substituted for them, the safest authorities deny. In view of these facts, the question arises, and it is a serious one, in what manner is a conservative journal to be conducted? Shall all communications which are not of the most conservative stamp be rejected? It may be the opinion of some that, since the great majority of readers will be incapable of *deciding for themselves* as to the truth or falsity of the views presented, and since the reading of such views must necessarily more or less unsettle the opinion of all who read them, it is not wise or prudent to publish them. There is undoubtedly a truth here, yet is it altogether true? The "new views" in one way or another *will reach* the pastors. There is scarcely a well-read minister who has not examined Prof. Wm. Robertson Smith's "*The Old Testament in the Jewish Church.*" They will read, almost without exception, his new book on Prophecy. These questions will certainly be studied. It is merely a matter of time and place. And what better place is there for this study and examination, than the recitation-room of our theological Seminaries, or the conservative religious paper, where the falsity as well as the truth will be noticed, where rash speculation will be dealt with *as such*, where "love for truth and evangelical Christianity" is uppermost "in hearts full of the love of Christ." Why should not these "theories" be met face to face and grappled with?

These and other questions have already come up for decision. That great care and prudence are necessary in the management of this work, is fully appreciated. Will our readers but remember, 1) that whatever appears in our columns is permitted a place there because it is believed that it will subserve the interests of *truth*; 2) that it is the privilege of the reader, as it will also be of the editor, to criticize or refuse assent to any unguarded or unfounded statements of a radical tendency, which a contributor may have seen fit to employ.

One has little conception of the *fascination* in Oriental study until he has himself engaged in it. Prof. W. D. Whitney has probably done more than any one else to encourage and stimulate this line of research in America. Earnestly devoted to such study himself, he has impressed all his students with his own spirit of interest and work. It would doubtless surprise us, did we know to how great an extent private study is being carried on in this direction. The great number of elegantly prepared volumes which, within a few years, have been issued by English and American publishers, — books relating to these subjects—is a sufficient indication of the fact noted. There is now within the reach of all who are interested, the necessary literature for the prosecution of such studies. Few men have availed themselves of this literature to read more widely and more carefully than the writer of the article on "Primitive Literatures." The subject an interesting one, the matter new, striking, and abreast of the times, the style finished and elegant, go where you may, you will not find reading more pleasing or more profitable.

Will not some one write an article for the Student on "A Revival of Hebrew Study." The "Article" is needed, the "Revival" is needed, and the "Study" is needed. Why is it that pastors so universally detest Hebrew? There must be some explanation for the fact, though they may be impossible to assign for it a reasonable excuse. There seem, however, to be indications of a change in this respect. It certainly means something, that four hundred ministers from thirty-five states, and of thirteen denominations have *within a year* felt constrained to take up once more a study so long neglected. True, four hundred is a small percentage of fifty thousand, but if this work is as profitable as they themselves claim, what may not be accomplished in the future?

THE PESHITO.

By Prof. J. A. Edgren, D. D.

Very early in the Christian era, probably somewhere between the latter part of the first century and the middle of the second, translations were made into Syriac of both the Old and New Testaments. These translations were made from the original Hebrew, Aramæan and Greek texts. We mention the Aramæan because of the Chaldee portions of the Old Testament and the Syro-Chaldaic original of Matthew's Gospel. That Matthew wrote in Syro Chaldaic is maintained by many of the most eminent Biblical scholars of our age, and it is the uncontradicted testimony of antiquity. From this text, not from the Greek version of it, the ancient Syriac translation of the Gospel seems to have been made (*Smith's Bible Dictionary: Versions*, p. 3393). This is of great interest, and perhaps not without importance, since the Syriac Gospel in that case must present us with nearly a copy of the language of Matthew and of the very words of the Savior; for the difference between the Syro-Chaldaic of Galilee, spoken by Christ, and the Syriac of the region north of Palestine, to which the Peshito probably belongs, could not have been very great.

There is reason to believe that both the Old and New Testaments of the Syriac Bible were executed by Christian scholars. Later in time both obtained the name *Peshito* (the simple), probably in distinction from paraphrastic versions and interpretations in general, or, as has also been supposed (for the Old Testament), in distinction from the Syriac version of the Greek Hexaplar text of Origen's Septuagint, which contained many marks and citations from the Greek translators. Gradually, or from the beginning, or both, the Peshito of the Old Testament was more or less conformed to the Septuagint, and it was made to feel in some degree the influence of the Targums. Yet, on the whole, it is a faithful version and of considerable importance to textual criticism and Biblical interpretation. Davidson says: "In point of fidelity it is the best of all the ancient versions. Its renderings are generally happy, free from paraphrastic circumlocutions on the one hand and bald literality on the other. Occasionally the translator has given a freer and arbitrary interpretation; but without introducing anything like Jonathan's or the Jerusalem Targum's insertions." It is of interest to know that this venerable version extensively supports the Massoretic text, and though it deviates from it at times, exhibiting inferior readings, yet it also contains some better readings.

The Old-Testament was first printed in the *Paris Polyglott* under the superintendence of Gabriel Sionita, who however supplied missing portions by translating from the Latin Vulgate. Afterwards it was printed in *Walton's Polyglott*, with additions of Apocrypha translated from the Greek. The Syriac MSS. contain the Canonical books alone. In modern times, the British and Foreign Bible Society printed the Syriac Bible, edited by Prof. Lee on MS. authority. In this edition, printed in London 1823 for Syrian Christians in Malabar, we have a critical text based on seven MSS. and the commentaries of Ephraem and Bar Hebræus. It is the best text printed, and free from Sionita's translations from the Vulgate, though not so good as it might be made from now existing materials. Yet, since it is believed that a critical revision would not better it much, the Biblical student may with interest and advantage use the text as it is at present.

A few passages from the Peshito, translated as literally as allowable into English, might be of interest to the reader We will select from the Law, the Psalms and the Prophets. A comparison with the Hebrew text will show the great similarity yet occasional deviations:

We translate from Prof. Lee's text.

From Ex. 20.—(1) And God spake all these words: (2) I am the Lord thy God, who have brought thee from the land of Egypt, from the house of bondage. (3) Thou shalt not have other gods besides me. (4) Thou shalt not make unto thee any image or any likeness (of that) which is in heaven above, or which is on the earth below, or which is in the waters beneath the earth. (5) Thou shalt not bow unto them, for I the Lord thy God am a jealous God, returning the debts of the fathers upon the children unto three or four generations upon them that hate me. (6) And I show mercy unto a thousand generations unto them that love me and keep my commandments.

And so on with an equal degree of literalness throughout the Decalogue.

Ps. 23.—(1) The Lord will pasture me,
And nothing shall be wanting unto me.
(2) And upon choice meadows He causes me to lie down
And unto still waters He leads me.
(3) My soul He transforms,
And He leads me in paths of truth
For His name's sake.
(4) Yea, though I walk in valleys of shadows of death,
I will not fear evil, for Thou art with me.
Thy sceptre and Thy staff, they comfort me.
(5) Thou preparest before me a table against my enemies.
Thou annointest my head with oil,
And my cup intoxicates even as ardent wine.
(6) Thy goodness and Thy mercies follow me all the days of my life.
So that I shall dwell in the house of the Lord length of days.

From Nahum 1.— The scourge* of Nineveh, which is in the book of the visions of Nahum the Elkoshite.

(2) A jealous God and an avenger is the Lord:
Avenging is the Lord in wrath,
Avenging is the Lord to His adversaries,
And reserving (wrath) for His enemies.
(3) Longsuffering is the spirit of the Lord, and great His strength,
And He will by no means acquit.
The Lord is in the whirlwind, and in the tempest is His way,
And clouds are the dust of His feet.

—*Or calamity.

(4) He rebukes the sea and makes it dry ;
And all the rivers He devastates.
Bashan moans and Carmel,
And the flower of Lebanon languishes.
(5) Mountains tremble before Him,
And the hills are removed ;
The earth trembles before Him
The habitable world and all her inhabitants.
(6) Before His anger who stands ?
And who endures the heat of his wrath ?
His fury burns like fire,
And the rocks are dissolved by Him.

With nearly the same degree of literalness the translation continues, except in the tenth and twelfth verses where we meet with a marked but, on the whole, unsupported deviation from the Massoretic text. If we compare the chapter with the other versions, we find that the Septuagint deviates more from the Massoretic text than the Peshito, the Vulgate agrees better with it, and the Targum (of Jonathan) is a paraphrase.

One or two examples of the use of the Peshito may be of interest. In Exod. 12:40 the Hebrew text mentions that the children of Israel sojourned in Egypt four hundred and thirty years. The Septuagint (and Sam. Pent., which however is of little or no value for textual criticism) adds: "and in the land of Canaan." The Peshito reads: "And their sojourn which the children of Isral sojourned in Egypt (was) four hundred and thirty years," thus supporting the Hebrew text and the longer chronology. The same is supported by the Vulgate and Onkelos' Targum. The longer chronology is besides supported by Gen. 15:13, and by the strong probability that a larger number of generations existed between Jacob and Moses than that mentioned in Exod. 6:16—20. Here we find only four generations: Levi, Kohath, Amram, Moses. But in 1 Chron. 7:22 – 27 the same period (from Jacob to Joshua) is covered by *ten* generations! According to Hebrew custom a number of generations has been left out from the genealogy of Moses, perhaps that the four centuries might be represented by four names. The Massoretic text is right, and the Syriac expresses correctly its meaning: the Israelites were in Egypt over four hundred years. Paul in Gal. 3:17 either uses the LXX as best known by those to whom he wrote, and since the exact time was of no importance to his argument; or he thinks of the period of time from Jacob (his coming into Egypt perhaps) to the exodus, since the covenant of promise was constantly being established until the time of Jacob (Gen. 28:14), and he counts four hundred and thirty years from the establishment of the covenant.

In Ps. 16:10 the printed Hebrew text really reads: "Thou will not suffer Thy *holy ones* (חסידיך) to see corruption," making the passage refer to the saints in general. The Peshito reads: "Thou hast not suffered that Thy *Holy One* shall see (לחסדיך דנקוא) corruption," making the passage refer to Christ. It is supported by all ancient versions, by the Talmud, by one-half of the Hebrew manuscripts of the Psalm, by the connection and by the New Testament. It is right. The passage does refer to Christ. A single *yodh* should be dropped from the printed text.

A matter of interest gathered from the above translation of Ps. 23, is that the Hebrew צלמות, in v. 4, is dissolved into two words in the Syriac Bible, טללי כורתא. The Syriac translator evidently did not think a compound Hebrew word impossible in this place. The plural: "valleys of shadows of death," signifies any such valley, any deep and terrible affliction, death, probably not excepted. The peculiar reading in the last line of the fifth verse finds support in the LXX and the Vulgate, but not in the Targum. It is evident that the versions must be used with greatest caution, and their readings not adopted without the most unanimous agreement and the strongest internal reasons.

A SMATTERING OF HEBREW.

By Prof. Norman Fox.

A little learning is a dangerous thing only when there is also lack of wisdom. The smattering of Hebrew which would be a continual peril to the minister who had no more sense than to announce "This verb, my brethren, is in the Hiphil," can be of daily use to him who is endowed with good judgment.

The traveler who can speak but a dozen words of French has a material advantage over him who knows none at all, and so the ability to dig through a single text will often be of greatest use. True the Bible is translated; but as there are stanzas of Burns which cannot be adequately rendered into French, so a very little knowledge of Hebrew will disclose many a power or beauty of expression which can be seen only in the original. And when, as is not seldom the case, the ablest translators differ, he who knows nothing of the language is left entirely at fault, while the one who has studied it but little may have an opinion of his own. As the plain juryman, though far inferior to each of the great lawyers who are addressing him, may still form an intelligent conviction as to which of their opposing views is the correct one, so he who is very little of a Hebrew scholar may be fully able to understand the arguments in favor of each of two conflicting translations and to arrive at an intelligent judgment as to which is to be preferred. The overworked pastor may be obliged to abandon the idea of ever becoming a great Hebraist; but if he will lay hold on a few snatches of the language, he will find them of continual practical use.

Next year or the year after, the revision of the Old Testament will be published. Curiosity, if nothing more, should make one anxious to be able to understand how a given change is possible, what may be said in its favor and what against it. There has not been for generations, there may not be for generations again such urgent reason for a study of of the Hebrew as exists at the present time.

BEAMS FROM THE TALMUD.

By Rabbi I. Stern of Stuttgart.

translated from the german.

I. MANKIND.

Ben Soma said: How much labor must the first men have endured, before they could eat a single piece of bread! They themselves had to plow, sow, reap, bind in sheaves, thresh, winnow, grind knead and bake; then for the first time they could eat bread. But I find my bread and many costly viands and beverages without much labor. And how must the first men have been perplexed, to obtain simply a plain dress! They had to shear, bleach, scour, spin, weave, dye, cut and sew. But I find my proper clothing ready, and need only to put it on.

*

Who is wise? He who learns from everybody.
Who is strong? He who conquers himself.
Who is rich? He who is contented with his own.
Who is honorable? He who honors men.

*

Rabbi Jochanan ben Sakkai had five disciples: Eliezer, Joshua, Joses, Simon, Eleazar. One day the master said: What is the highest good, to which men are to aspire?—Eliezer said: A good eye. Joshua: A good friend. Joses: A good neighbor. Simon: Prudence. Eleazar: A good heart. At this the master said: Eleazar has given the best answer; for a good heart includes all good things in itself.

*

The vulgar fear not sin.
The ignorant cannot be devout.
The timorous cannot learn.
The passionate cannot teach.
He who carries on much business, will not become wise.

*

If I myself care not for myself, who cares for me?
If I am alone, what am I?
If not now, then when?

*

Men are known by three things, their cup, their purse, their passion.

*

Look not upon the bottle, but upon its contents.

*

Regard no one lightly, and esteem nothing as impossible: Every man has his time, everything has its place.

*

Rabbi Eliezer ben Simon was riding one day with a joyous pride along the bank of a river; for he had just come out of the lecture-room, where he had distinguished himself by his learning. There met him a fabulously deformed man. He saluted the Rabbi in a friendly manner; the latter did not return the salute, but insolently cried out: How repugnant you are, my friend! Are all your townsmen as deformed as you? The stranger replied: I know not; but I am going to the Master who created me, and will say to him: What a detestable vessel thou hast made! The rabbi saw his mistake. Instantly he dismounted his beast, prostrated himself before the man and begged his forgiveness; but the latter, offended, went on his way. Nevertheless, the rabbi rode after him to his home, and once more implored his forgiveness. At the persuasion of his townsmen, the diseased man was moved. I forgive you, said he, on condition, that you never again repeat such language. Immediately the rabbi hastened into the academy and preached: Let man always be lowly as the reed and not haughty as the cedar.

*

The imperial princess at Rome once said to the hunchbacked rabbi, Joshua ben Chananyah: An abundance of wisdom in a deformed body! Hereupon the rabbi asked her, in what her father's wine was preserved. In earthen jugs, answered the princess. How, signified the former, should an emperor not preserve his wine in golden casks? The princess understood; she ordered her slave to pour the wine into golden pitchers; but in a short time it had become sour. Thou hast given me bad advice, she said to the rabbi, when he came again into her presence. But he replied: It was only the answer to your derision: An abundance of wisdom in a deformed body!

*

Rabbi Simon ben Gamaliel once stood upon the pinnacle of the temple, and discovered a Pagan woman of great beauty. Then he cried out: How beautiful are thy works, O God!—Rabbi Akiba burst into tears at the sight of the beautiful wife of Turnus Rufus. I weep, said he, because such beauty must one day moulder to dust.

P. M. I.

PSALM CLI.

This simple and beautiful psalm does not exist in Hebrew, but is found in Greek, in some psalters of the LXX, headed "A Psalm of David when he had slain Goliath." St. Athanasius mentions it with praise, in his address to Marcellinus on the Interpretation of the Psalms, and in the Synopsis of Holy Scripture. It was versified in Greek in A. D. 360, by Apollonius Alexandrinus.

1. I was small among my brethren;
   And growing up in my father's house I kept my father's sheep.
2. My hands made the organ;
   And my fingers shaped the psaltery.
3. And who declared unto my Lord!
   He, the Lord, He heard all things.
4. He sent His angel, and He took me from my father's sheep;
   He anointed me in mercy with His unction.
5. Great and goodly are my brethren;
   But with them the Lord was not well pleased.
6. I went to meet the stranger;
   And he cursed me by all his idols.
7. But I smote off his head with his own drawn sword;
   And I blotted out the reproach of Israel.

—*Baring-Gould.*

THE WORD "HANDFUL" IN PSALM 72:16.

The verse in which this word occurs, appeared as the Golden Text of one of our Sunday School lessons a few weeks ago. It was remarkably appropriate as an illustration of the growth of the Kingdom, analogous to Christ's parable of the Mustard Seed. But that on which the whole similarity rests—the word translated "handful"—is held by the best critics to mean *abundance*. This view, which would exactly reverse the idea that the passage now gives us, merits examination.

We study it first from the lexicographical standpoint. This word פְּסָה, occurs only in this passage. It may be the feminine form of פֶּסֶם which means *extremity, end*. Even in that case the meaning "*handful*" as that which, approaching the end, is very small in amount, is somewhat fanciful. It shows an oriental origin. It is the offspring of imagination.

The best derivation is that accepted by Gesenius, Delitzsch and Perowne. They connect it with the verb פָּסַס *to spread abroad* (used of the leprosy). Thus the idea of *abundance* very naturally follows. Besides having the authority of these most eminent Hebraists, this interpretation is that given by the Syriac version and by most Jewish lexicographers. A passage in the Midrash (quoted by Perowne) supports without doubt this view.

Having the weight of lexicographical authority in its favor, this rendering may be considered in its grammatical relations.

The apocopated imperfect יְהִי is best taken as an optative of wish—"*may there be*"—in strict accordance with the precatory nature of the principal verbs throughout the psalm. Any other construction would involve great difficulties. The prayer for "abundance of corn" is perfectly natural, while a petition for a "handful" is incongruous if not absurd.

Equally strong confirmation is gained from considering the logical order of thought. The psalm is a royal psalm. Its petitions are for great things, blessings of righteousness, peace, prosperity, a universal and everlasting dominion. The idea of small beginnings has no place in such a grand survey. The very fact of its unusual, and unexpected, though forcible, character, is a very strong objection to its adoption. It would stand alone in the psalm, unconnected with anything before or after, uncalled for by the purpose or thought of the writer.

It is no confirmation of the old view or any objection to this one, that the corn is to be cast upon the tops of the mountains; for they are selected not as being sterile, and unfavorable to the growth of the grain, but, as in the third verse of the psalm, because they, being the most conspicuous portions of the landscape, especially in Palestine, would be the index of the fertility of the whole land. How forcible then the wish that these high signal-peaks be covered with an abundant growth which shall wave like Lebanon!

Thus it is seen that the critical evidence inclines most emphatically to sustain the interpretation "abundance."

The exegetical analogy, founded on the word "handful," has little or no weight as a positive argument, though with some minds a sentimental consideration would tend to preserve it. The best lexicography, the simplest grammatical and logical exegesis of this verse are all against it.

G. S. G.

A TABLE OF ABRAHAM'S LIFE.

The following table exhibits the leading incidents in the life of Abraham, and his age at the time, when that is either specified in the record or can be fixed:—

Age.	*Incident.*	*Record.*
70 [?]	Call from God at Ur of the Chaldees	Acts vii. 2—5
75.	Call repeated at Haran	Gen. xii. 1—4
	Migration from Haran to Canaan	xii. 4, 5.
	Halt at Sichem—third Divine manifestation between Bethel and Hai	xii. 6, 7.
	The Tent and the Altar	xii. 8.
	Journey to Egypt—intercourse with Pharaoh	xii. 10—20.
	Return to Bethel—separation from Lot	xiii. 1—13.
	Fourth Divine manifestation	xiii. 14—17.
80. [?]	Settlement at Mamre, Hebron	xiii. 18.
	Rout of the invaders	xiv. 1—16.
	Interviews with Melchizedek and the king of Sodom	xiv. 17—24.
	Fifth Divine manifestation — the covenant of faith	xv.
85.	Flight of Hagar	xvi, 1—14.
86.	Birth of Ishmael	xvi. 15, 16.
99.	Sixth Divine manifestation — covenant of circumcision	xvii.
	Seventh Divine manifestation — the three angels	xviii. 1—14.
	Sodom and Gomorrah—Abraham's intercession	xviii. 16—33.
	Destruction of the cities of the plain	xix.
	Sojourn at Gerar—intercourse with Abimelech	xx.
100.	Birth of Isaac	xxi. 1—5.
	Casting out of Ishmael—eighth Divine manifestation	xxi. 8—21.
	The covenant with Abimelech —Beersheba	xxi. 22—34.
125. [?]	The great temptation—Mount Moriah	xxii. 1—14.
	Ninth Divine manifestation — the oath and the blessing.	xxii. 15—18.
137.	Death and burial of Sarah	xxiii. 1, 2.
	The cave of Machpelah	xxiii. 3—20.
140.	Mission for Rebekah—marriage of Isaac	xxiv.
	Marriage with Keturah—its issue	xxv. 1—4.
175.	Death and burial of Abraham.	xxv. 7—9.

—*Hanna.*

EMPLOYMENT OF THE ORIGINAL TEXTS.

It seems superfluous to affirm that the divine who has undertaken to interpret the Bible, ought to consult habitually the original texts. Nevertheless, the practice is neglected by many theologians, even by those who possess sufficient erudition and abundant leisure.

Frequently this neglect is simply a matter of indolence. A large class of thinkers regard the authorized versions of the Scriptures as sufficient. It is a mistake. Even the most accurate of the different translations present the truth in a veiled condition. They can simply approximate, more or less closely, the precision and clearness of the original. Every version leads, sooner or later, into error. The man who reads the original text with attention, with the requisite knowledge and disposition, discovers very frequently some new point of view, some unforeseen intention, some profound and suggestive allusion, some new and precious element in the thoughts of the sacred author.

This method, moreover, has, in common with all the profounder studies, the immense advantage of giving to

the theologian great vividness and freshness of thought, united to the assurance of having successfully accomplished his task. It stimulates the thought, adds pleasure to the intellect, gives veritable delight to the heart, and strengthens faith. All these advantages are more or less denied to the indolent investigator who contents himself with the ideas sometimes confused, and the beauties always impaired, of the best translations.

In others this negligence is the result of an excessive confidence in a certain, justly esteemed version. But, in addition to depriving themselves of the above mentioned advantages, interpreters of this stamp are exposed to many grievous errors. They are in danger of the mistakes that the most perfect versions present on almost every page; and it is difficult for them to avoid the error of accepting and pressing the significance of the individual words, which can rarely reproduce the original with entire accuracy. Let us notice a few familiar examples.

The German theologians have supported the institution of patronage upon the Mosaic usages, in despite of the documents and facts; doing so, simply because Luther translated אֹמֵן (Esther, ii, 7,) which signifies "a foster parent" by "Vormund, a guardian."

A preacher of mature years delivered a discourse upon Ps. xxxix, 5, according to the version of Osterwald, "Thou hast reduced my days to the measure of four fingers," and thought it his duty to explain to his auditory why the psalmist spoke only of four fingers of the hand, saying nothing of the fifth. If he had been conversant with the original, he would have discovered that it was a question not of four different fingers, but of a measure of length (טֶפַח "the palm"), equal to four widths of a finger. The sermon was ridiculous, no doubt, and the preacher devoid of good sense. But the judgment and genius of Saint Augustine have not prevented him from making many mistakes of this character, because he made but little use of the original texts.—*From Elliott and Harsha's Hermeneutics.*

The Arrogance of the Pharaohs.

The insolent pride with which Pharaoh received the message communicated by Moses, as: "Who is Jehovah, that I should hear his voice, to let Israel go?" "I know not Jehovah and will not let Israel go?" in chap. 5: 2, the obstinacy which he afterwards exhibits, when the divine punishments fall upon him, one after another, in deciding to go to destruction with his land and people, rather than yield, are proved on the monuments in various ways, to be in accordance with the genuine spirit of a Pharaoh. A comparison of the representation of the victory of Rameses Meiamun, in Thebes explained by *Champollion*, is of special interest in this connection. The Pharaoh, it is there said, at whose feet they lay down these trophies of victory, (the severed right hand and other members of the body,) sits quietly in his chariot, while his horses are held by his officers, and directs a haughty speech to his warriors: "Give yourselves to mirth; let it rise to heaven. Strangers are dashed to the ground by my power. Terror of my name has gone forth; their hearts are full of it; I appear before them as a lion; I have pursued them as a hawk; I have annihilated their wicked souls. I have passed over their rivers; I have set on fire their castles; I am to Egypt what the god Mandoo has been; I have vanquished the barbarians; Amun Re, my father, subdued the whole world under my feet, and I am the king on the throne forever." It is said we mistake the whole character of *Champollion's* work, if we assert the literal truth of this translation; but the spirit which the speech breathes may always be recognized from it.

The ancient Egyptian kings named themselves in their pride, Kings of the whole world; and what is yet more, they in this arrogance claim divine honors for themselves. This can be proved by a multitude of arguments, of which we will here give only a few. The Menophtheum at Thebes has a double character, that of a temple and palace. It is in all its plan destined for the dwelling of a man, and yet it reminds one by its decorations, of the consecrated residence of a god. Even the name Pharaoh is a monument of this idea. It cannot be doubted that it designates the king, at the incarnation of the sun, which the Egyptians named Phre. The proof of this *Rosellini* furnishes, relying specially upon the fact that among the royal emblems, a disk, representing the sun, takes the first place. This is, accordingly, the first title which all the kings of Egypt bore. Phre also occurs, Gen. 41: 45, in the name of the priest at On or Heliopolis, city of the sun, Potiphera, that is, consecrated to Phre. This name is also very common on the Egyptian monuments.—*From Hengstenberg's Egypt and the Books of Moses.*

The Biblical view of the Heaven.

The heaven[1] is regarded as a canopy or a curtain,[2] spread over the earth in such infinite distance, that men appear from there "like grasshoppers"; it is a tent for the habitation of God.[3] It is immeasurable.[4] It is strong and massive, like "a molten mirror";[5] but not brazen, like the Homeric heaven;[6] it resembles the mirror chiefly with regard to its bright splendor;[7] for it is like polished sapphire,[8] or like crystal.[9] This vault has a gate, through which the angels descend to the earth,[10] or through which the prophets beheld their heavenly visions.[11] It has, further, windows[12] or doors,[13] through which the rain and dew, snow and hail, treasured up in the clouds above,[14] and held together in those spheres by the will of God, pour down upon the earth at His command; by which the tempests also, there confined in apartments,[15] are let loose; and through which the lightning flashes, either as a symbol of Divine omnipotence, or as a messenger of Divine wrath.[16] In the heaven of firmament, the sun, the moon, and the stars are fixed, to send their light to the earth and its inhabitants, and to regulate the seasons;[17] hence the heaven is described as exercising power or government over the earth,[18] since the phenomena of the air also are controlled by its influence.[19] Beyond this illumined canopy reigns darkness, which the Divine wisdom has, with a nice distinction, separated from the regions of light.[20] But above it is a sphere of liquid stores;[21] here dwells God,[22] for here He has framed His chambers; here is His sanctuary, His palace, the place of His glory;[23] from hence He traverses the world on the wings of the wind and in the chariot of the clouds;[24] for the heaven is His throne, and the earth is His footstool.[25] That whole vault is supported by mighty pillars or foundations,[26] resting on the earth; and thus heaven and earth are marked as one majestic edifice, forming the universe.—*M. Kalisch.*

---

1 שחקים, שמים, רקיע.
2 רקּ or ריעה.
3 Ps. civ. 2; Isai. xl. 22.
4 Jer. xxxi. 37.
5 Job xxxvii. 18.
6 Il. v. 504; xvii. 425; Odyss. iii. 2; xv. 328.
7 Dan. xii. 3.
8 Exod. xxiv. 10.
9 Rev. iv. 6; comp. Ezek. i. 22.
10 Gen. xxviii. 17.
11 Ezek. i. 1.
12 ארבות Gen. vii. 11; 2 Kings vii. 2, 19; Isai. xxiv. 18.
13 דלתים Ps. lxxviii. 23. *Herod.* iv. 158.
14 Gen. i. 7; Job xxvi. 8; Ps. cxlviii. 4; Prov. viii. 28.
15 Job xxxvii. 9.
16 Job xxxvii; xxxviii. 22 *et seq.*; Ezek. xiii. 13; Sir. xliii. 14 *et seq.*
17 Gen. i. 14–19.
18 Job xxxviii. 33.
19 Ver. 36.
20 Job xxvi. 10.
21 Compare the Rig-Veda in *Colebrooke*, Essays, i. 47.
22 Psal. xxix. 10; Job xxvi. 9.
23 Ps. xi. 4; Ezek. iii. 12.
24 Ps. civ. 3; Ezek. i. 26.
25 Isai. lxvi. 1.
26 כוכדות, עמודים Job xxvi. 11; 2 Sam. xxii. 8.

BOOK NOTICES.

After this number a page or more of each issue will be given to the notice of books which relate, directly or indirectly, to the Old Testament. Attention will not be confined entirely to NEW books; but it is proposed also to notice, so far as possible, such old books, in this department of study, as may be of general interest to pastors and students.

QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archæology, etc. It is not expected, of course, that the answers given will be in every case satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

1. Why is Daghesh-forte omitted from ק in הַמְבַקְּשִׁים?

Even a Daghesh-forte *characteristic* may be omitted from a consonant *with Shva*. It is only from aspirates that it may *not* be omitted. Cf. the omission of the Daghesh also from כְּ for the same reason.

2. Why are there both *masc.* and *fem.* forms for the 3 plur. Imperf., while there is but one form for the 3 plur. Perf.?

The Perf. 3 plur. fem., which is retained in the Arabic, Chaldee and Syriac, has been *lost* in Hebrew.

3. What is meant by the *Stative* Perfect?

This Perfect "denotes a 'state' or 'condition' which, though it may have been attained at some previous time, nevertheless continues to exist up to the moment of speaking; and since the emphasis so often rests upon the latter point, the English Present is its most adequate representative." Cf. יָדַע in Gen. 4:9, 31:26, זָכַר in Num. 11:5.

4. What is the difference between אַל and לֹא?

[The distinction between these words is clearly indicated in Gesenius' Gram. § 152.] לֹא is the *objective, unconditional*, אַל, the *subjective, dependent* negative; *e. g.*, לֹא תָבֹא, *thou shalt not come*, אַל תָּבֹא, *do not come*, the latter marking "dissuasion or deprecatory wish."

5. What is the meaning of בֵּית־אֲבוֹת (Ex. 6:14)?

This is a compound noun, to be translated *father's-houses*. It designates the first and largest divisions of the tribes. As the tribes were divided into *father's-houses*, so the *father's-houses* were divided into *families*. Cf. Keil *in loc.*

6. What variation of the LXX in Ex. 6:1?

Instead of the second בְּיָד חֲזָקָה, the LXX reads "*by an uplifted arm.*"

7. Does the Piel omit its characteristic Daghesh in any other than gutturals?

Yes; see question 1.

8. Is Bagster's Analytical Lexicon of service to students of Hebrew?

None whatever.

9. What is the best work on Hebrew Synonyms?

Girdlestone's O. T. Synonyms, 1 vol. 8 vo, pp. 550, Longmans & Co., London. Price, net, $5.00.

HEBREW CORRESPONDENCE SCHOOL.

APRIL ANNOUNCEMENTS.

1. The blank "Reports of Progress," for April, have been mailed to each member of the "School." *Please fill out and return at once.*

2. Members will take notice that instead of "Club," the word "School" will hereafter be used, and that, for the benefit of those who have never studied the language, a new Course (*Elementary*) has been organized. The Lessons of this Course will not begin however until Sept. 1st. In distinction from the "*Elementary*," the present Course will be termed "*Progressive*."

3. The attention of members is also called to this, the first, issue of THE HEBREW STUDENT, which has grown out of the "Bulletin." When it was first suggested to enlarge the "Bulletin," and charge a subscription, there was no thought of publishing so large or so costly a journal. But from the first moment of its conception, the plans for the periodical have been enlarging, until it has assumed its present form, and a still further growth may be expected, if it receives the proper support. The members of the "School" should feel that they are in a measure responsible for this publication, and that in consequence, it deserves their aid and encouragement. If they will, they can make it worthy of their support. The Instructor may, of course, be mistaken, but it is his opinon that every member of the "School" is under obligation to do three things: (1) Subscribe for the journal, paying the subscription in advance; (2) Use any reasonable means which may be within his reach, to obtain subscribers outside of the "School"; (3) Write a *brief* article or exegesis, for publication in the paper. Brethren, will you not stand by this undertaking? At the very lowest calculation 2500 subscribers will be needed to make the journal pay its expenses. *With* the assistance of the members, these can be easily obtained; *without* their assistance, the undertaking seems almost hopeless. If *you* are not interested in it, is it to be expected that others will be?

4. *Once more* it is announced that questions are in order. Special pains will be taken to make this department of the paper of interest to the "School."

5. The "Club," i. e., the "Correspondence School", is probably in a better internal condition at the present time than at any previous period since its organization. The reports have been extremely gratifying. There are, however, here and there, brethren who are a little careless, who need "stirring up" slightly. It is hoped that "The Hebrew Student" will serve as a stimulus to such as these. Will they not give it a careful perusal and then lay hold of the "roots."

6. About *twenty* new members have been received since the publication of the last Bulletin, but lack of space will not permit the publication of their names. For a similar reason, no testimonials will be printed this month, though quite a number have been received.

7. Already *one hundred* persons have applied for admission to the Summer School. All the rooms of the Seminary building are engaged. The President of the "Chicago Ladies' College," which is near by, has kindly consented to accommodate a limited number of applicants. What to do with so many is now the question of questions.

8 The progress of the new edition of the "Elements" is very slow. The printer is being driven just as fast as he will drive, but it is tedious work. A vast deal of patience is required—more, in fact, than falls to the possession of most individuals. Perhaps next month a more encouraging report will be possible.

9. It has been decided to offer a prize for the best examination-paper (Lesson XL.) submitted to the Instructor by a member of the "School." The prize offered will be a copy of "The Englishman's Hebrew Concordance," or other Hebrew books to an equal amount. The *time* will be so arranged as to make it possible for all, who have at this time finished twenty lessons, to compete for the prize. The conditions and requirements of the examination will be published in the next issue.

THE HEBREW SUMMER SCHOOL.

INFORMATION.

1. Classes.

1. For Beginners. In the six weeks of *continuous* study almost as much will be accomplished as in the Junior year of a theological course.

2. For Review. Grammatical *drill*, committing of words, critical translations, reading "at sight,"—a profitable course for ministers who have "dropped" their Hebrew.

3. For Extempore Translation. A vocabulary of at least 500 words necessary, for admission to this class The following will be read: Gen., Ex., Deut., Josh., Judg., Ruth, 1 Sam., 2 Sam., Esther, Neh., Prov., Song of Sol., Eccl., Lam., and *selections* from Isa., the Psalms, and the Minor Prophets.

4. For the Critical Study of Nahum. In connection with which, special attention will be given to the "Syntax of the Hebrew Tense." Prof. W. Henry Green's notes on *Nahum* (in his Heb. Chrestomathy) will form the basis of this work.

2. Lectures.

The "Summer School" will be, at the same time, a "Ministers' Institute." Lectures on Old Testament topics will be delivered *every day*. Among others, the following lecturers *have been engaged:*

G. W. NOARTHUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.
GALUSHA ANDERSON, D. D., Pres. Chicago University.
SAMUEL I. CURTISS, D.D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.
JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.
T. W. GOODSPEED, D. D., Morgan Park, Chicago.
E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol. Sem., Chicago.
DAVID PAUL, D. D., First United Pres. Church, New Concord, O.
REV. HENRY C. MABIE, First Baptist Church, Indianapolis, Ind.
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.
DR. B. FELSENTHAL, Rabbi of Zion Synagogue, Chicago.

3. Time.

The School will open Tuesday, July 11th, at 10 A.M., and close Saturday August 19th. The First Class will recite *two* hours each day; the Second and Third, *three*, and the Fourth Class *one*. *No admission to the First Class after July 14th.*

4. Rooms and Boarding.

The Baptist Union Theological Seminary has kindly offered the use of its building at Morgan Park. Furnished rooms are thus to be had *free of cost*. The boarding-club, in the Seminary building, will be managed by the Rev. H. L. Stetson, of Logansport, Ind. The price of board will be $3.50 per week.

Later. All the rooms in the Seminary building have been engaged. Furnished rooms and boarding may, however, be obtained in the "Chicago Female College," which is near by, for $4.50 per week. *Application should be made at once.*

5. Morgan Park.

This suburb is eight miles south of the city limits, on the Chicago, Rock Island & Pacific R. R. *Special* commutation tickets will be issued to those who attend the School. These can be procured at "The Standard" office, corner of Dearborn & Randolph Sts., or through the Instructor.

6. Tuition and Incidentals.

That all who *desire* may be *able* to avail themselves of the opportunity, *no charges for tuition* will be made; an incidental fee of three dollars, however, will be charged, in order to cover the expenses of advertising, postage, care of building, etc.

7. In General.

(1.) The "School" will combine all the advantages of a "Ministers' Institute" with those of regular and systematic class-room drill.

(2.) It will afford pastors an opportunity for doing that work in Hebrew which, as many of them feel, *ought to be done*, but for which they are unable to find time in the midst of their pastoral duties.

(3.) It will be an exceedingly economical way of spending a vacation, the whole cost, outside of traveling expenses, being little more than twenty-five dollars.

(4.) The characteristics of the "School" will be (*a*) *The Inductive Method*, (*b*) THE EXTEMPORE METHOD, (*c*) CONTINUOUS WORK.

Address,
W. R. HARPER,
MORGAN PARK, CHICAGO.

OSBORNE & COLEMAN'S

MAPS OF PALESTINE AND PARTS OF SYRIA

Revised to 1882.

LARGER MAP 9½ x 6 FT. $10.50; SMALLER 3 BY 4½ FT. $3.00.

I. This is the

ONLY MAP OF PALESTINE,

Published in this country, which represents the facts of ACTUAL SURVEY as obtained from the *English Exploration Fund Atlas* and surveys sent to the authors since 1880.

2. You will see the *correct appearance of that land*, as you HAVE NEVER SEEN IT BEFORE, and that all former maps have failed to give anything like the scriptural distinctions between

The "Hills," and the "Valley," or "Va e," or Low Country and "The Plain'

the SHEPHELAH, &c. of Joshua XI. 16. &c., illustrating the travels of our Saviour as no other maps have yet done because they did not contain the true Mountain system.

3. It is the only map of Palestine giving a strictly correct and graded TABULAR LIST of 270 places whose sites have been discovered, with more or less certainty, and how to find any one immediately on the map, with its correct distance from Jerusalem, from surveyed measurements and not from guess work. No map could give this item before the survey of 1880. There is not a Bible Dictionary now published which contains this feature, neither Schaff's (S. S. Union), nor Westminster Bib., nor McClintock and Strong's, nor Smith's, nor Kitto.

ddress;—

Osborne & Coleman,
(University) Box 74, Oxford, O.

THE HOLY LAND!

Its History, its Souvenirs, its Sites, and its Monuments.

Picturesque Palestine, Sinai, and Egypt.

BY THE MOST EMINENT PALESTINE SCHOLARS AND EXPLORERS.

With an Introduction by the very Rev. DEAN STANLEY, D. D.

Superbly illustrated with Entirely Original Engravings on Steel and Wood, from Sketches recently made on the Spot by the noted Artists Harry Fenn and J. D. Woodward.

CONDITIONS OF PUBLICATION.

"Picturesque Palestine, Sinai, and Egypt," is published by subscription, in semi-monthly parts, at Fifty Cents each. The work will be completed in Forty Parts; the size imperial quarto.

Each part contains one highly-finished engraving on steel, and a large number of finely-executed woodcuts, printed on heavy, toned, highly-calendered paper, made expressly for this work, in the best manner known to the art.

Subscriptions received for the entire work only. An agent will wait upon any person who will notify us, if at all accessible from New York or from any of our agencies in other cities; or subscribers may remit by post, for one or more numbers at a time, and receive their numbers by mail, which will be carefully wrapped and postage prepaid.

The work is also issued in DIVISIONS, each division containing *ten parts*, and bound in cloth, gilt edges. Price for each division, $7.00.

D. APPLETON & CO., PUBLISHERS,
1, 3, & 5 Bond St., New York. 145 Wabash Ave., Chicago

ONLY 1000 HEBREW

words occur above twenty-five times.

THE

"HEBREW VOCABULARIES"

contains these words arranged in fifty-five lists.

LISTS I-V. Verbs, with the number of occurrences in each species.
LISTS VI-XI. Nouns, occurring (1) 500-1000, (2) 200-500, (3) 100-200, (4) 50-100, (5) 25-50 times.
LIST XII. Perfect Verbs, occurring 25-5000 times.
LISTS XIII-XXIX. Imperfect Verbs, occurring 25-5000 times.
LISTS XXX-XLIX. Nouns classified according to signification; as designating or relating to (1) The Celestial World, (2) Divisions of Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc.
LISTS L-LIII. (1) Prepositions and Prepositional Phrases, (2) Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.
LIST LIV. One hundred English Verbs with their most common Hebrew Equivalents.
LIST LV. One hundred English Nouns with their most common Hebrew Equivalents.

A beautifully printed book, 178 *pp. (every other page being left blank for "Texts and Remarks"), bound in cloth. Price*, $1.00.

Address,
W. R. HARPER,
MORGAN PARK, CHICAGO.

דברי־יום ביומו

HEBREW CORRESPONDENCE SCHOOL.

ELEMENTARY COURSE.

For those who desire to begin the study of the language.

INFORMATION.

1. The Course.

Sixty *printed* lessons—sent, one each week, by mail, during which time the Class, beginning with the alphabet, will accomplish the following work :

1. Learn in regular order and with absolute thoroughness the main principles of the grammar.

2. Acquire a vocabulary of *five hundred* words; these words being taken up, a few at a time, in the order of their occurrence, *e. g.*, first, those occurring 1,000 to 5,000; secondly, those occurring 500 to 1,000 times, etc.

3. Read critically from ten to fifteen chapters of Genesis.

At the end of the Course, the Class, *it is promised*, will be able to read with comparative ease any of the historical portions of the Old Testament.

It is desired, here, to emphasize the fact, that the Hebrew *is not a difficult language to learn*; it can be acquired with *one-half* the study necessary to acquire Latin or Greek.

2. The Method.

A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be *written out by the student each week*, and mailed to the Instructor. These will be returned *promptly* with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of *transliteration*.

3. Books.

Only three books will be needed for the entire course :

1. "A Hebrew Manual" ($2.00).
2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, $2.00).
3. "Hebrew Vocabularies" ($1.00).

These books are prepared by the Instructor, and can be purchased only from him.

4. For Whom Intended.

This course of study is intended for three classes :

1. For ministers who have never studied the language.
2. For ministers who, perhaps, have given it some attention, but not sufficient to render it of any practical advantage to them.
3. For Sunday School teachers, and Bible students. (*Classes have been formed by the Sunday School Association, of London, for instructing Sunday School teachers in Hebrew*).

All who enter will be expected *to begin with the alphabet*.

5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

6. Tuition.

The tuition for the sixty lessons will be fifteen dollars, payable *five dollars* in advance, and after three months, *one dollar* each month.

7. In General.

1. The announcement is made *thus early*, that all who wish to enter upon the work may have ample time in which to arrange for it.
2. That the Hebrew language can be learned in this way, is as certain as that such a language was ever spoken.
3. Those who obtain a start in the language by *this* course, will be enabled to continue the study of it in the more advanced course which has been in operation for over a year.
4. In writing for additional information, please be careful to state that it is information concerning the *Elementary Course* that is desired.

Correspondence is invited.

PROGRESSIVE COURSE.

For the critical study of Etymology and Hebrew Prose (Exodus).

INFORMATION.

1. The Course.

Forty-eight *printed* lessons—sent, one each week, by mail. Subject matter, the Book of Exodus, of which twenty-four chapters will be read during the year. Each lesson includes the following :

1. Grammatical notes on a specified number of verses, with references (1) to the Instructor's "Elements of Hebrew," (2) to Gesenius" and (3) to Green's grammar.
2. *Inductive Lessons* drawn from the passage under consideration.
3. Grammatical questions, answers to which have been given in the preceding references.
4. General questions on the more important exegetical points.
5. Review questions on the preceding lesson.
6. Grammatical principles—the entire grammar covered in the course—studied by the inductive method.
7. Ten to fifteen words to be committed, arranged in the order of their frequency ; *e. g.*, first, those occurring 1000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

2. The Method.

The lesson mailed each week is studied by the pupil. Questions sent to the Instructor in regard to difficulties, or for further information *are answered*. (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, *it is not expected that the answers must be written out and sent to the Instructor*. Every *tenth* lesson, however, is an *examination* lesson, the papers of which are sent to the Instructor and by him *returned with corrections and suggestions*. The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies." These books may be obtained at *reduced prices* through the Instructor.

4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

5. The Club.

The Club now numbers nearly *four hundred* members, from over *forty* different States and Countries, representing *fourteen* different denominations. Is it any longer an *experiment*?

6. Tuition.

The tuition is *eight dollars* for the forty-eight lessons. Let no one, however, deny himself this opportunity for lack of means to pay the tuition.

7. In General.

1. Members may enter *at any time*, commencing with the the first lesson.
2. They may proceed as rapidly or as slowly as desired.
3. If *one lesson a week* is too much, lessons *may* be sent less often.
4. The lessons may, at any time be discontinued for a short period at the pleasure of the pupil.
5. A "sample lesson" and the "Roll of the Club" may be had upon application.

For further information address W. R. HARPER, Morgan Park, Chicago, Ill.

דברי־יום ביומו

The Hebrew Student

is the only periodical in the United States devoted exclusively to the interests of OLD TESTAMENT STUDY.

Will not every one who is interested in the advancement of Biblical Knowledge give us his assistance in this enterprise, by subscribing at once for the journal?

SUBSCRIPTION.

Price, per annum, prepaid, $1.

Single copy.....10 cts.

Remittances to this amount may be made in unregistered letters at the risk of the publisher.

ADVERTISEMENTS.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion. Rates for longer time will be furnished upon application. The circulation is 3000 copies per month among the most intelligent clergymen, teachers and students of the country, thus making it an excellent medium for those who desire to reach this class of men.

Address,

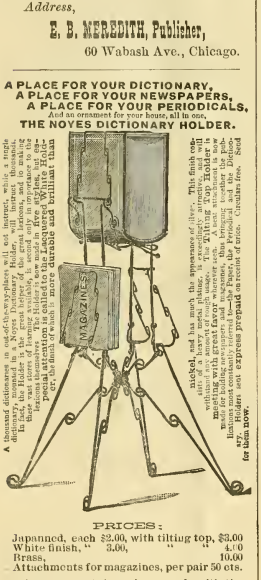
E. B. MEREDITH, Publisher,

60 Wabash Ave., Chicago.

A PLACE FOR YOUR DICTIONARY, A PLACE FOR YOUR NEWSPAPERS, A PLACE FOR YOUR PERIODICALS,

And an ornament for your house, all in one.

THE NOYES DICTIONARY HOLDER.



A thousand dictionaries in out-of-the-way places will not harm, while a single dictionary, located in a Noyes Dictionary Holder, will instruct thousands. It is the only device that will hold the dictionary in a convenient position. There vast stores of learning available, is second only in importance to the dictionary itself. Librarians, teachers, students, clergymen, and all others to whom personal attention is called to the Lacquered White Holder, the finish of which is more durable and brilliant than nickel, and has much the appearance of ivory. The finish can be washed with soap and water, and will not tarnish. The Sliding Top Holder is made for holding newspapers and magazines, thus bringing leather the publications most frequently consulted. Holders sent express prepaid on receipt of price. Circulars free. Send for them now.

PRICES:

Japanned, each $2.00, with tilting top,	$3.00
White finish, " 3.00, " "	4.00
Brass, " "	10.00

Attachments for magazines, per pair 50 cts.

Arrangements have been made with the manufacturer, whereby we can furnish the above holders to clergymen at 25 per cent. off the above figures. Address,

E. B. MEREDITH,
60 Wabash Avenue, Chicago.

SEND TO

F. G. THEARLE,

151 Wabash Avenue, Chicago,

For any books in the market.

We keep all of the Standard

Greek and Hebrew Text Books, Bibles, Testaments.

Also sell the books prepared by Prof. Harper.

BEST DISCOUNTS TO MINISTERS.

A copy of our valuable selected catalogue of New and Standard Text and Theological Books FREE.

THE

BIBLE READER'S COMMENTARY.

(Next the Bible)

THE BEST BOOK IN THE WORLD.

Two Royal Octavo Volumes,
Over 1500 pages & 100 special Illustrations.

BY REV. J. GLENTWORTH BUTLER., D. D.

PRICE, in cloth, $5.00 per volume.
" in dark roan, $6.00 "

Agents wanted in every county in state.

For terms, address

D. APPLETON & CO.,
152 & 154 Wabash Ave., Chicago, Ill.

AGENTS WANTED FOR THE

PICTORIAL HISTORY of the WORLD

Embracing full and authentic accounts of every nation of ancient and modern times, and including a history of the rise and fall of the Greek and Roman Empires, the middle ages, the crusades, the feudal system, the reformation, the discovery and settlement of the New World, etc., etc. It contains 672 fine historical engravings, and is the most complete History of the World ever published. Send for specimen pages and extra terms to Agents. Address

NATIONAL PUBLISHING CO.,
Chicago, Ill.

SHIRTS

MADE TO ORDER.

Perfect Fit Guaranteed. Formulæ for measurement, and price lists sent on application.

Orders by Mail receive prompt attention.

GIVE US A CALL.

10 per cent. Discount to Clergymen.

TAGG BROS.

39 Dearborn Street,

Tremont House, CHICAGO.

F. H. REVELL, PUBLISHER and BOOKSELLER.

Theological and other Religious Literature

A SPECIALTY.

RECENT ISSUES.

Bible Commentary, vol. 4, N. T., on Epistles, Hebrews to Revelation inclusive	5 00
International Revision Commentary, vol. I on Matthew, by Prof. Schaff	1 00
The World's Witness for Christ, by Williams	1 00
Homiletics, by Prof. J. M. Hoppin	3 00
Principles of Church Polity, by Prof. Geo. Ladd	2 50
One Religion. Bampton Lectures for 1881	3 50
Gospel of Christ, by Thorold	1 25
Studies in Life of Christ, by A. M. Fairbairn	1 75
Sermons by J. Oswald Dykes, D. D., new edition	1 50
Hugh Miller's Works, new ed., 6 vols.	9 00
Theory of Preaching, by Phelps	2 50
Paul, the Missionary, W. M. Taylor	1 50
Lectures on Apologetics, by H.B.Smith	1 00
Philosophy of Religion, by J. Caird	3 00
Meyer's Commentaries, Pastoral Epistles	3 00
Meyer's Commentaries, James, Peter, John and Jude	3 00

Hebrew and English Index to Lange's Commentaries of the Old Testament	$ 50
New Testament in Original Greek, by Westcott and Hort. vol. I. $2.00; vol. II,	2 00
Hebrew and Chaldee Lexicon, by Davies, revised by E.C.Mitchell, D.D.,	4 25
Hebrew and English Psalter	1 00
Harmony of the Gospels, Greek, by F. Gardner, D. D.,	3 00
Gesenius' Hebrew Grammar. Davies, revised by E. C. Mitchell, D. D.,	3 00
Critical Hand-book to the Study of the Greek New Test. By E. C. Mitchell, D. D.,	1 75
Grammar of New Testament Greek, by A. Buttman	2 75
Alford's Greek Testament, 4 vols., cloth	30 00
Hebrew Bible	2 00
Hebrew and English Bible	3 00
Emphatic Diaglot, Wilson	4 00
Greek Testament, Scrivener	1 75
" " "	60
" " Oxford	1 75
" " Greenfield	75
Greek and English Concordance, by Hudson	2 50
Greek, Hebrew and English Concordance, by Young, cloth	3 65
sheep	4 50

STANDARD, HISTORICAL, MISCELLANEOUS, POETICAL and GIFT

BOOKS

Liberal discount to ministers and teachers. Libraries selected with great care and supplied as per your regular plan. Correspondence solicited.

F. H. REVELL,

148 & 150 MADISON STREET,

CHICAGO.

MAX STERN, Stationer and Printer, 84 & 86 Fifth Ave., Chicago.

THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

VOL. 1 CHICAGO, MAY, 1882. No. 2.

DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes

BY

SAMUEL IVES CURTISS, D. D.

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY.

ARTICLE NO. II.

§ 8. ORAL TRANSMISSION.

The precursors of antique literature, especially in the Orient, are spoken words, which pass from mouth to mouth before they are committed to writing. Lamech's praise of the sword (Gen. IV. 20sq.) and other antediluvian words cannot be regarded as precursors of Hebrew literature, because the Hebrew language first arose after the flood. But the predictions of Isaac concerning Jacob and Esau (Gen. XXVII), and of Jacob concerning his sons as ancestors of the twelve tribes (Gen. XLIX), were spoken in the language of Canaan, which Abraham and his family had there adopted; and, since the memory of Orientals accomplishes wonders, these predictions can have been transmitted in their original form. We consider this probability as a reality, since they are neither in themselves necessarily prophecies after the event, nor do they indicate that they are such through their contents. Also the song in Num. XXI. 27–30 is such a fragment, which has been handed down by tradition, and which Israel received from the mouth of Amoritic poets (*moshlîm*), when they conquered the territory of the Amoritic king of Sihon, to whose kingdom the Moabitic land, extending northward from Arnon to Heshbon, belonged at that time. The fact that the thirtieth verse, where the Amorites are unquestionably the speakers, cannot now be clearly understood is favorable to the antiquity and originality of this document. It is as follows:—

27. "Come to Heshbon, Sihon's city will be built and fortified;
28. "For fire has gone forth from Heshbon, a flame from Sihon's castle.
"Has consumed Ar of Moab, the inhabitants of the heights of Arnon.
29. "Woe to thee, Moab! Thou art lost, people of Kemosh.
"He has yielded up his sons as fugitives, and his daughters in captivity,—
"Namely to the king of Sihon.
30. "We have cast thee down (?) Heshbon was lost unto Dibon,
"And have wasted them, so that fire was kindled unto Medeba."

We may also conjecture that the Canaanites (Phoenicians) wrote at that time; for from Abraham until the entrance into the promised land, according to the Biblical reckoning, at least five hundred years passed away, but Canaanitic written monuments of so great an age and also direct testimonies concerning the use of writing at that time are wanting.

Remark 1. The consecutive imperfects in the Amoritic song need not surprise us, since even the inscription of king Mesha contains four such imperfects, e.g. וָאֹעַשׁ. We explain וְנָיְרִם according to Ex. XV. 4, and וְנָשִׁים according to Jer. XLIX. 20. The word אִשֻּׁר has a point over the *resh* and is translated by the Septuagint and Samaritan version as "fire." The phrase נָפַח אֵשׁ signifies to blow up a fire (Ezek. XXII. 2.). Jeremiah (XLVIII. 45sq.) blends reminiscenses from this song and from the sayings of Balaam. The assumption of Edward Meyer in Stade's Zeitschrift, Giessen, 1881, that this song relates to the conflict of the northern kingdom with Moab, and hence is misunderstood in the Pentateuch, is a specimen of the violent hypotheses of that critic.

Remark 2. The Canaanitic name of the city קִרְיַת סַנָּה (Josh. XV. 15), and קִרְיַת סֵפֶר (Josh. XV. 49), both old names of the later Judean דְּבִיר would seem to indicate literature and tradition (*sunna*); but neither is this interpretation certain, nor does the Babylonian Sippara, where it is related that Xisuthros concealed the sacred books of the Chaldeans, unmistakably signify the city of books. It is called in the Bible Sepharvaim, because it was a double city (Sippar and Akkad) on both sides of the most northern Babylonian canal outside of the district which was annually overflowed.

§ 9. THE EGYPTIAN SCHOOL.

Literature first begins when the family has expanded into a people, and when the people has attained that stage of development, where it has a great past behind it, and a great future before it. Hence we can first expect beginnings of Israelitish literature during the sojourn in Egypt, but we know little concerning this period. The Pentateuch hastens over these four centuries (Gen. XV. 13.; Ex. XII. 40., compare Acts VII. 6), or two centuries (Gen. XII. 40 in the Septuagint, compare Gal. III. 17) to the history of the Exodus, which followed under Menephtes, the son of Ramses II. of the nineteenth dynasty (1314 B. C.), long after the dominion of the Hyksos had come to an end through the conquest of their citadel Avaris (Pelusium). But it is evident from Josh. XXIX, 14; Ezek. XX,

that Israel had become worldly and Egyptianized in Egypt. The more, however, Israel then blended with Egypt, the deeper the civilization of Egypt must have worked upon it. God ordered it so that Egypt became for Israel a worldly preparatory school for the life and literature of his future people. No people of antiquity was so well adapted for this purpose, who in a secular way became for the human race, what Israel in a spiritual way was to become for them. Even their literary activity must have become powerfully excited there, since Herodotus, *Historia*, II. 82, says: "No Egyptian omits to record exactly rare and remarkable events;" and when under the Pharaohs of the eighteenth and nineteenth dynasties national science and art unfolded their highest splendors, and not only heroic poems like those of the court poet Pentaur concerning the victory of Ramses II. over Cheta, but also romances and legends were written, the beginning of an Israelitish literature in the age of the exodus by no means comes too soon.

Remark 1. There is a reference in 1 Chron. IV. 18 to the Egyptian period according to which Mered, besides a Jewess, had a daughter of Pharaoh Bitiah as his wife. On the contrary the time, when the predatory excursion of the Ephraimites against Gath (1 Chron. VII. 20–23, cf. VIII. 13) occurred, is uncertain.

Remark 2 Respecting the poem of Pentaur compare Lenormant, *Anfänge der Cultur*, vol. 1, p. 195sq., and in the same work the romance concerning the two brothers, p. 249sq., and a pregnant legend in Brugsch's articles which he has entitled, *Aus dem Orient*. Compare also Lincke, *Beitrage zur Kenntniss der ægyptischen Brief-literatur*, Leipzig, 1879.

Remark 3. According to the preceding section, the collection of heroic songs which is cited in Num. XXI. 13sq., *The Book of the Wars of Jehovah*, can be an antique book. It is the Jehovist who cites it there. The citation is designed to show that at the time of the entrance into the promised land the Arnon formed the boundary of Moab against the Amorites. It sounds antique, highly poetic, and is partly a riddle for us: "Wahheb in Supha and the brooks, Arnon and the valley of the brooks, which stretches thither, where Ar lies and leans on the boundary of Moab."

§ 10. Legitimate Expectations.

Pentateuch criticism is bound to consider the following points:

1. The history of Israel does not begin on the basis of an ignorant, rough, undisciplined horde. It begins with the transition of a race to a nation, after it has been matured in the midst of the richest means and examples of civilization.

2. This people, which was in process of development, doubtless possessed traditions concerning its ancestors, who had removed from Chaldea and Aramæa over Canaan to Egypt, reminiscences of the experiences of the patriarchs and especially of their religious life. Through these the people, although the mass had become Egyptianized, could be brought to recall the religious knowledge and destiny which had been granted them since Abraham.

3. However late the histories of the patriarchs may have been written down, yet the roots of these histories reach back until the time of the residence in Canaan. But the man in whom the national and divine consciousness, which was reawakened toward the end of the sojourn in Egypt, was combined and culminated, was not only, as an Israelite, a man of deep religious character and of high talents, but also, as the adopted son of a daughter of Pharaoh, perhaps of Bath-Antah, a favorite daughter of Ramses II., he was educated at the court, and intitiated into the mysteries of the priestly caste, which was next in dignity to foyalty itself (Ex. II, 10; Acts VII. 22). Pentateuch criticism should consider this last point so as not to have too light an estimate of Moses' participation in codifying the law contained in the Pentatench, especially when it appears that in related and antithetic traits the law indicates the Egyptian father-land of its mediator. For God Himself, whose plan of salvation is accomplished in the history of the world, prepared the way for the Sinaitic legislation, through the residence of Israel in Egypt. The influence of the legality and manifoldness of the Egyptian life with its constitutional kingdom, priesthood and prophetic office is of great importance for the proper estimate of the Mosaic Tora.

Remark 1. A reawakened national and divine consciousness finds utterance in many proper names in the time of the Exodus. The following names are examples of the reawakened recognition of God: עָזִּיאֵל *my strength is God* (Ex. VI. 18); כִּישִׁיאֵל *who is that which God is?* (Ex. VI. 22), compare צוּרִישַׁדַּי *my rock is the Almighty* (Num. IV. 1, 6); פְּדָהצוּר *the Rock* [i. e. God] *redeems* Num. I. 10). The following names indicate a reawakened national consciousness: עַמִּינָדָב *my people is renown* (Num. I. 10); עַמִּישַׁדַּי *people of the Almighty* (Num. I. 12). The proper names in the sixth chapter of Exodus and in Num. I, II, VII, X are a significant mirror of contemporaneous history. The name of Moses' father עַמְרָם *an exalted people* (Ex. VI. 18; Num. III. 27), and of his mother יוֹכֶבֶד *Jehovah is glory*, are indications of the great thoughts which filled Moses' soul, and which made him the liberator of his people.

Remark 2. Two Egyptologists believe that they have found Moses in the Egyptian documents. Eisenlohr, Professor in Heidelberg: *Der grosse Papyrus Harris, ein wichtiger Beitrag zur ægyptischen Geschichte, ein 3000 Jahre altes Zeugniss fur die mosaische Religionsstiftung enthaltend.* "The great papyrus Harris, an important contribution to Egyptian history, containing a witness three thousand years old, for the Mosaic establishment of religion;" and Lauth, Professor in Munich: *Moses der*

Ebræer nach zwei ægyptischen Papyrusurkunden, "Moses the Hebrew, according to two Egyptian papyrus documents." But both are deceived; and if it were not so, historical knowledge would gain nothing from these Egyptian narratives.

Remark 3. Wellhausen thinks that the ark of the covenant was originally a warlike sanctuary, a kind of oriflamme; but it rather resembles the sacred chests of the Egyptians. The breastplate (חֹשֶׁן) of the high-priest with the Urim and Thummim resembles the image of the goddess of truth, which the chief judge wore fastened to a golden chain on his breast.* It is also worthy of remark that the detailed leper's Tora in Leviticus agrees with the fact, that the Egyptians regarded the exodus as the banishment of the lepers. Leprosy was accordingly an endemial disease of the Israelites, as in general of the Egyptian Shemites.

§ 11. The Postulate of a Mosaic Tora.

Without prejudging at all in regard to the contents and form we only presuppose in general, that a Mosaic Tora lies at the foundation of the Pentateuch, and that this Mosaic Tora consists of more than the ten words of the Decalogue; and we maintain that the history and literature of the post-Mosaic age demands the existence of such a Mosaic Tora. Nor are we to infer that it did not exist from the fact, that the national life of Israel, with the exception of a few brighter intervals, shows the want of the normative influence of such a Tora. The one fundamental dogma of the Tora was without doubt the unity of God and the worship of him without an image; and yet Israel in all the periods of its pre-exilic history was never entirely free from the worship of idols and images, and the masses were usually sunken therein. If the essence of the religion of Israel is ethical monotheism, as Kuenen maintains, the constant opposition of the natural character of Israel against it shows, that this ethical monotheism was not the result of a natural development, but was the demand of a documentary revelation, which presented an ideal, whose realization indeed suffered shipwreck on the natural heathen propensities of the people, but which always made its divine authority effectual when it was brought to light. Even the bright side of the pre-exilic history demands the existence of a divine Tora going back to Moses' mediatorship. The arrangements of David and Solomon, the reforms of Hezekiah and Josiah have it as their basis. The sacrosanct authority of the prophets, and the oneness of Spirit in the Judean and Israelitic prophets are incomprehensible without the radical unity of one documentary foundation laid by God. And the same is true of the Psalms for which David certainly had an epoch-making significance. The Tora which David praises in Ps. xix must be a documentary mandate of God, indicating how man shall act according to his will. It must have had a fixed form, for David speaks of it as something well known, and the series of synonyms: the tora, testimony, statutes, command, fear and judgments of Jehovah testify to the richness of its contents. Riehm in opposition to Hupfeld, who discovers in his praise of the law, a later age, refers to Ps. xviii. 23, 24, 31. It is apparent that the religiousness which finds expression in the Psalms is not first a fruit of the prophecy of the eighth century, from the fact, that even the oldest psalmody casts aside the bonds of the ceremonial, spiritualizing it as symbol, and depreciating its external observance (Ps. iv. 6; xxvii. 6).

Remark. The postulate of a Mosaic Tora is confirmed in the post-Mosaic literature by unquestionable testimonies:

1. The song of Deborah (Judg v. 4sq.) celebrates the divine revelation on Sinai as having taken place under wonderful natural phenomena; and also Micah, who names Aaron and Miriam as leaders of Israel from the Egyptian house of bondage (vi. 4) testifies (vii. 15) that the accomplishment of this redemptive act was accompanied by miracles, which are to find their antitype in the final period.

2. Hosea says (xii. 14): "Through a prophet Jehovah brought Israel out of Egypt, and through a prophet he tended them." This prophet (נָבִיא) is Moses. But *nabi* indicates one who stands in prayerful intercourse with God, and who through such commmion with him becomes the mediator of divine revelations for others. It is presupposed in Jer. xv. 1, that Moses was mighty in prayer.

3. Both Amos (ii. 10) and the Babylonian Isaiah (lxii. 10sq.) unite in testifying, that at that time, when Israel became free under Moses, the Holy Spirit manifested himself in the midst of the people, —compare Num. xi. 23–xii. 13, according to which a rich prophetic life was dominant in the time of Moses. The prophets therefore testify sufficiently, that at that time the indelible character of Israel's nationality was stamped upon the people, and that too by Moses who was the prophet *par excellence*. Hence we must presuppose that there was a Mosaic basis to the pentateuchal code. It must be granted however, that the form and extent of this Mosaic Tora cannot be determined from the prophetic literature. The relation of the apostolic epistles to the gospels resembles the relation of the prophets to the Pentateuch.

§ 12. The Arrangement of the Five Books.

Before we ask what parts of the Pentateuch claim to be immediately Mosaic, and can be regarded as such, let us attempt to take a survey of the contents and plan of the Pentateuch.

The First Book begins with the creation of the world. The Tora has no corresponding end; for its five, primeval *toledoth* are the foundation of the redemptive history in general. On the other hand, Abram's call and entrance into Canaan (xii. 1–9) is the first step in the establishment of a people of redemptive history; and the five patriarchal toledoth tend toward this goal, since here the line of the covenant is continued, with the branching-off of the side lines, until finally in Jacob's twelve sons the ancestry is in existence, which is transplanted to

* Didorus i. 75.

Egypt in order to ripen there to the people of the twelve tribes.

In the SECOND BOOK until XII. 36, Egypt is the theatre of the history. The song of thanksgiving at the deliverance (XV. 1–21) forms the dividing-line between the exodus and the wandering in the wilderness. Under God's miraculous and gracious leadings Israel reaches Sinai (XV. 22–XVIII). Moses ascends Mount Sinai twice and receives the fundamental laws (XIX–XXIV) and ordinances respecting the preparation of the sacred things (XXV–XXXI). Here the youngest and the oldest elements in the legislation come closely together. After Moses has again obtained mercy of the Lord for his apostate people (XXXII–XXXIV), the sacred vessels are prepared and Jehovah's dwelling is set up (XXXV–XL*). This took place on the first day of the first month of the second year.

THE THIRD BOOK contains throughout regulations and events from the course of the first month just mentioned. After the sacrificial Tora (I–VII) we have the continuation (VIII–X) of the history begun in EX. XL. 17 interrupted by the catastrophe of Nadab and Abihu. With the laws respecting food (XI) a series of laws begins concerning pure and impure and cleansing, which end in the ritual of the day of atonement (XI–XVI). The following laws are in themselves a connected series (XVII–XIX), but without coming in a premeditated order; and the final laws of the Sinaitic legislation (XXI–XXVII), relating mostly to divine service and sacred seasons, do not even form an entirely homogeneous series. The insertion of a continuation of the penal code (XVIII–XX) between the cycle of yearly festivals and that of the epoch-festivals is best explained, if we may suppose that the written laws lie before us in the order in which they were first promulgated. The address of promise and threatening (XXVI. 3sq.), which has quite a peculiar style, forms the peroration of the code beginning with chapter XVII. The series of laws, which follow, concerning voluntary and obligatory consecrations by vows (XXVII) turns the face of Leviticus, so to speak, toward Numbers.

THE FOURTH BOOK transports us from the first month of the second year to the beginning of the second month of this year. It commences (I–X) with the preparations for breaking up, but this compact whole, closing with the signal-words of Moses, is interrupted by intervening legal portions, which are inserted at the points where temporal relations call them forth. There follow Divine manifestations of mercy and judgment in the second year (XI–XIV), and laws for the time of the future citizenship in Canaan (XV). We then read in chronological order the history of Korah's rebellion (XVI–XVIII). In view of the great field of corpses the law concerning the red heifer does not occur unexpectedly (XIX). But without any previous warning chapter XX springs from the second year into the fortieth. Now after thirty-eight years the Israelites find themselves a second time at the fatal Kadesh-Barnea. This train of sorrowful occurrences (XX) is followed by those which are more encouraging (XXI), especially by the frustration of Balaam's curse (XXII–XXIV); but this curse which was transformed into a blessing is frustrated by Israel's sin (XXV). A second census of the people is taken in the plains of Moab (XXVI). A question of the daughters of Zelophehad is the occasion of the daughter's law of inheritance (XXVII. 1–11). After Moses in view of his approaching death has indicated the man who is to lead the people into Canaan (XXVIII. 12sq.), there follows the completion of the sacrificial Tora with reference to a richer ritual for the people who are on the point of settling in Canaan (XXVIII–XXIX). Also the law of the second year concerning vows is supplemented by new enactments (XXX). Moses takes vengeance on the Midianites, and this war is the occasion of laws concerning booty and the rights of war (XXXI). Reuben, Gad, and the half tribe of Manasseh receive their promised possession on the east side of the Jordan (XXXII). Moses registers the stations. The boundaries of the land are sketched, and its division among the tribes is arranged (XXXIV). The cities of the Levites, and the cities of refuge are set off (XXXV), and the book closes with a supplementary law which limits the marriage of the daughters of Zelophehad within the tribe (XXXVI).

THE FIFTH BOOK contains addresses and regulations by Moses from the first days of the eleventh month of the fortieth year, and hence stands chronologically in the right place. But it can be taken out of the framework of the Pentateuch without disturbing it. For in Deut. XXXII. 48 the history of Israel proceeds in the style of Numbers. The divine command given to Moses to ascend the Nebo of the Abarim range of mountains in order to die there, is repeated. The history is continued until the death of Moses and is closed there. Even here it is apparent that the Pentateuch falls into unhomogeneous parts in its composition, and we shall next fix our attention on those which are derived from Moses not only as their intellectual author, but also as their writer.

* These chapters contain the account of the completion of the Sanctuary.

"Even here below an unjust man attains no felicity:
Nor he whose wealth proceeds from giving false evidence:
Nor he who constantly delights in mischief.

"Though oppressed by penury, in consequence of his righteous dealings,
Let him (the good man) never give his mind to unrighteousness;
For he may observe the speedy overthrow of iniquitous and sinful men.

"Iniquity committed in this world produces no fruit immediately;
But like the earth, in due season, and advancing little by little,
It eradicates the man who committed it.

"Yes, iniquity once committed fails not of producing fruit to him who wrought it;
If not in his own person, yet in his sons,
Or if not in his sons, yet in his grandsons.

"He grows rich for awhile through unrighteousness;
Then he beholds good things; then it is that he vanquishes his fear;
But he perisheth at length from his root upwards."

—*From Menu's Laws.*

"THE OLD TESTAMENT IN THE JEWISH CHURCH."

By Barnard C. Taylor, A. M.,
Professor in Crozer Theological Seminary, Chester, Penn.

The honest Bible student will always receive with gratitude any new views or theories concerning God's Word, providing they are better than the old ones which he already has. But old views will be displaced by the new only when the former are shown to be wrong, and the latter proved to be right. For a new theory to be accepted, it must be substantiated by true methods and sound argument, as well as be satisfactory in its conclusions. Those views, supported only by false methods of discussion, will, in all probability, themselves be incorrect.

In his Lectures on "The Old Testament in the Jewish Church," Prof. Wm. Robertson Smith has advanced a theory, respecting the history of Israel, and the origin of the Old Testament writings, which conflicts with views that have been generally received. His views, in the main, are that the different codes of the Pentateuch were enacted at different times, the Levitical part in the days of Ezra, when the Pentateuch was completed; that before that time God had given to Israel no laws commanding or regulating sacrifice; that up to the days of Ezra the religion of Israel was a natural religion. His principal reasons advanced for this theory are, that he finds great discrepancies between the actual practice of the Israelites and the teaching of the Prophets on the one hand, and the requirements of the Law on the other. He has presented views on many topics of very great importance. He has used arguments which should be well considered. It is not the purpose of this article to vindicate the "traditional views," nor to consider the conclusions at which Prof. S. arrives, but to notice some of the methods by which he has sought to substantiate his views, and the kind of harmony upon which his theory rests.

Among the characteristic methods of Prof. Smith's discussions may be mentioned the following: his subjective, *a priori* way of treating the subject; his arbitrary rejection of certain portions of the Old Testament writings; his unfair interpretation of those parts which he uses to support his views; and his explanation of the phenomena of Israel's history from the human side alone, to the exclusion of the divine. These methods may be abundantly illustrated. Our space will permit us to do little more than to point them out as existing.

Thus his *a priori* method of argument is seen running through the entire discussion. The simple facts are not allowed to furnish their own evidence. They are neither collected with care, nor estimated with candor. In the place of facts we have the Author's subjective ideas as to what must have been the case. Instead of starting with the facts and deducing just conclusions, he adopts his conclusions and interprets the facts accordingly. Thus, Prof. S. does not present his views at the beginning of his discussion. But a distinction must be made between his historical presentation of his views, and his methods of substantiating them. And it is very evident that his theory controls him throughout in the interpretation of Scripture. We have his ideas of the history of Israel and the progress of revelation rather than the views that would be gained by a fair estimate and a just criticism of the facts as they lie in the Old Testament.

Thus he argues, Israel must have had certain forms of ritual as part of natural religion; they could have comprehended but slowly the spiritual truths of the Scriptures; they must have existed a long time as a nation, before they were prepared to receive the Law. So too; Moses could not have written, at such an early stage of Hebrew literature, in the style of the Book of Deuteronomy; he could not have given a complete code of laws at the beginning of the nation's career; it is improbable that laws adapted to Canaan were prepared in the wilderness. Again: The priesthood must have been like a modern guild,—and their ritual laws accumulated and orally transmitted; the system of sacrifices must have been completed late in Israel's history, and so on to the end. But there is neither satisfaction nor safety in such argument. At the end of every such statement it may be asked: "What is the proof?" All such subjective assertions may be met and neutralized by counter assertions of equal weight. To determine the truth we want fact, not assertion; proof, not opinion.

Again Prof. S. arbitrarily rejects certain portions of the Old Testament as having no authority in determining the questions at issue. Paragraphs, pages and even whole books are cut out and set aside at will. It is true that attempts are made to vindicate this process, yet the reasons given generally have little weight, frequently none, while in some cases a part is rejected confessedly to avoid a statement which conflicts with the views urged. The theory of Prof. S. can only be established by using but a part of the Old Testament writings, the rest must be got rid of. The evidence from the Pentateuch is rejected by assigning its composition to the age of Ezra, and this is done from subjective considerations. The Book of Joshua goes with the Pentateuch. The testimony of the Psalms is thrown out by assigning them to dates as late as possible. The Chronicles are rejected, though his reasons for doing so conflict with his own admissions, and the obvious facts. Prof. Smith further prepares the way for the rejection of any other part that he may wish, by giving an undue value to the Septuagint and substituting it for the Hebrew text, where it will help his theory, though he admits that the LXX text has been greatly corrupted.

Thus a word, verse or chapter is rejected because it is not in the LXX. Or, he assumes that the Hebrew text is corrupt, and rejects a part on that ground. Or else, there is always at hand the theory of many documents, according to which any passage can be assigned to any date. This theory of many "editors" never fails to remove any conflicting statement found in the text. Nothing can be more remarkable than the way in which some chapters of the Pentateuch are said to have been put together, unless it be the manner in which they can be taken apart by the "higher criticism."

As a result of this arbitrary method of cutting out and re-arranging we have a mere agglutination of facts, instead of an organic whole. Part has in some way been added to part until we have a mass of writings, which are a unity principally because they are found together. Instead of a living tree, blossoming with the promise of fruit, we have

a heap of flowers and buds cut from many stems, from which one may arrange a bouquet to suit himself. But the life is gone. The authors of the historical books have gathered facts and strung them together like beads without regard to their proper relations or real worth. Some of them are true, some of them traditions and some only the work of a vivid imagination. Of course when this is claimed to be the character of the Old Testament, it is easy to see that any part may be taken as authority and the rest be rejected. There is nothing to guide, but one's own will and the theory with which he starts.

The unfairness of Prof. Smith's methods is also seen in his manner of interpreting the passages he accepts as authority. Statements are isolated from their contexts and given a meaning the opposite of that intended by their author. Hebrew terms are defined by terms occurring in modern Arabic remotely allied to them. The customs of the Israelites must have been the same, it is said, as those of some modern eastern tribe, or indeed of some western nation. What a prophet is among the Orientals to-day, he was among the Orientals 3000 years ago. An Israelite priest was only what is signified by the Arabic term for priest. The Hebrew ideas of authorship must be determined by the modern practices in the East. Psalms and historical speeches must have been transmitted at first orally, the former because of modern customs, and the latter because of the absence of stenographers. These then as well as the oral prophecies may be interpreted with a large allowance for variations from the originals.

We find, as a natural result of this method of interpretation, that Prof. Smith's Lectures contain many statements mutually contradictory. So that, indeed, on some points it is difficult to decide what position he intends to maintain. His admissions in one place controvert his arguments in another. Since the truth is not interpreted as an organic, consistent whole, there is nothing to prevent these arbitrary, subjective interpretations of isolated parts from conflicting with each other.

Another characteristic method of Prof. Smith's discussion must be kept in mind in estimating the validity of his conclusions; viz., his obvious and avowed tendency to interpret the history of Israel and the writings of the Old Testament from their human side only. He says, the sacred writings are but the record of human *experiences*. There is no revelation from God except that which comes by *experience*. "The whole business of scholarly exegesis lies with this human side." The entire history of Israel is regarded as a merely natural growth. The religion of Israel was simply a natural religion, scarcely modified by any direct, positive, divine revelation. The law, apart from the Decalogue, was little more than the accumulated attempts of the Israelites themselves to establish a system of right living. It is true that Prof. S. says, that the Law was "a divine institution," but this can hardly have its ordinary meaning in view of this theory, respecting the development of the Law. For, especially, the ritual laws he asserts were not of divine appointment before the time of Ezra, and he further claims that the laws which were then codified were only those that the priests had already been practicing. The law thus becomes "God's practical will," only after the Isaelites have worked it out for themselves, and are ready to obey it. On this theory God does not go before Israel laying down laws which shall furnish channels in which the current of the religious life is to flow, and by which it will be controlled. But the current is allowed to cut its own channel, a few barriers only being placed in certain spots. Apart from the question as to the soundness of such a principle of interpretation, it will at once be seen that its practical results would be to determine our whole conception of God's redemptive work among men, and overthrow what seems to be the clear teachings of the Bible itself, concerning God's methods in bringing about his purposes.

These are some of the striking peculiarities which manifest themselves to the reader of Prof. Smith's Lectures. And because of these methods of argument, unsatisfactory, unscientific, and consequently untrue as they are, we would refuse to accept his conclusions, unless in themselves, and apart from such arguments as have been here alluded to, they can be shown to be true. Whether or not that is the case, would be a question for special investigation.

THE NEW CRITICISM.

A Series of Theses given by Dr. Franz Delitzsch to his English Exegetical Society.*

I.

The historical criticism, as it is practiced by Kuenen and others, starts from the dogmatic presupposition of the modern view of the world; this criticism denies miracle, denies prophecy, denies revelation; and, employing these words, it joins with them philosophical, not biblical conceptions; the results of this criticism are, in the main points, ready, before all investigation.

II.

On the contrary our criticism starts from an idea of God, from which the possibility of *miracle* follows, and confessing the resurrection of Christ, it confesses the reality of a central miracle, to which the miracles of redemption-history refer as the planets do to the sun. It confesses with respect to the harmony of Old Testament predictions and the New Testament fulfilment, the reality of *prophecy*. It confesses in consequence of the self-knowledge, and of the recognition of God, which Christianity affords, the reality of *revelation*.

III.

We reject *a priori* all results of criticism, which abolish the Old Testament premises of the religion of redemption.

Remark: The second and third chapters of Genesis are of greater weight than the entire Pentateuch. It may be that in this history of man's redemption and fall, and of God's preparation for the redemption of men through judgment and struggles, facts and dress are to be distinguished; but with the substantial reality of this history, the religion of redemption stands and falls. Also, the historical verity of the origin of mankind is one of the indispensable

*These Theses have been furnished us by Prof. J. L. Cheney, at the present time engaged in study at Leipzig, to whom they were given by Prof. Delitzsch. A second series on *The Truth of Pentateuchal History*, for which likewise we are indebted to Prof. Cheney, will be published in our next number.

presuppositions of Christianity, which, without it, can be the religion of the most perfect morals, but not the religion of the redemption of mankind.

IV.

That part of the contents of the Pentateuch, which belongs to the substance of Christian faith, is independent of the results of critical analysis. That the people of Israel, after their miraculous deliverance, received the law by God's miraculous revelation in the mount of Sinai, and that Moses was the mediator both of Israel's deliverance and of the divine legislation, is confirmed by the unanimous testimony of all the writers who participated in its codification, by the Song of Deborah, (Judges v: 4–19) and by the prophets of the eighth century, as Amos ii: 10; Haggai xii: 13; Micah vi: 4 and viii: 15. The religiousness of such authentic Psalms of David as Psalms viii, xiv, xvi, is quite inconceivable without the priority of the revealed law, which David praises in Psalm xix.

V.

The oldest constituent part of the law is the Decalogue and the Book of Covenant, (Exodus xxii — xxiii), the overture of which is the Decalogue. In the Deuteronomy Moses repeats the Decalogue, and melts it in the current of his testamentary *parenesis*. There is not any part of the Pentateuch, written according to its testimony by Moses himself, which may not be maintained as going back substantially to Moses' own hand; the proper style of Moses is the original base of that form of style which is called Jehovistic and Deuteronomic.

VI.

It is true that many, and, at least, four hands participated in the codification of the Pentateuchal history and legislation. But all that the modern critics say concerning the ages of these writings, is quite uncertain. In general, the results are not as unquestionable as they pretend to be. It would be bad if the faith of the church—that is, the historical certainty of the fundamental faith of redemption-history—were dependent on the critical results. Many of the former results are now out of fashion. We know little, and imagine we know much.

VII.

It is unjustifiable to obtrude the modern critical results upon the church, or to draw non-theologians into the labyrinth of Pentateuchal analysis. Without a knowledge of the original, an independent judgment about these questions is quite impossible. Indeed, Wellhausen's sagacity is as great as his frivolity; the most of our young scholars are fascinated by him. There are elements of truth in the new phase of Old Testament criticism, inaugurated by Graf; but the procedure of sifting has scarcely begun.

VIII.

The Mosaic legislation has its history and its codification; it is executed successively. The reconstruction of this history is very difficult, and perhaps impossible; but it is enough that the law has the very character which the Epistle to the Hebrews describes. Our Lord is its end; he has balanced the account-book with his blood. Moses and his Jehovists and Elohists are only shadows, which disappear before the Word made flesh.

THE SAMARITAN PENTATEUCH.

BY

REV. KERR B. TUPPER.

In addition to the Hebrew (Massoretic) recension of the Pentateuch, scholars of our day have access to another form of the Mosaic Law, which has been preserved by the Samaritans, and called, in consequence of their relations to it, the Samaritan Pentateuch. This must be distinguished from the Samaritan Version.

I. ITS ORIGIN AND DATE

have been the occasion of much investigation and no little controversy. No less than five popular and widely-prevailing theories respecting the genesis of this text are abroad, which may be stated as follows:

(1). Some, on the ground of the remarkable resemblances between the LXX and this Pentateuch, have contended that the latter came into the possession of the Samaritans from Egyptian Jews, which position, they hold, is strengthened by the fact of the intimate relationships that, at one time, existed between these two peoples.

(2). Others defend the view that the LXX and the Samaritan have come independently from the same Mss. of the Pentateuch.

(3). Another theory held by some scholars of no mean repute is, that it was carried to the Samaritans by the priest Manasseh B. C., 320. cf. *Gesenius* (*De Sam. Pent*); *Perowne* (*'Pentateuch' in Smith's Bib. Dict.*). As bearing on this view it is interesting to read Prideaux's Connection (vi) which advocates the idea that the Samaritans were the recipients of Ezra's revised copy.

(4). Others see ground for the position that this Pentateuch was received by the Samaritans during the time of Hezekiah.

(5). Further still, such scholars as Davidson, Michælis, Bauer and Eichhorn hold that it was a gift to the Samaritans by the Ten Tribes under Jeroboam I.

We cannot here go into an examination of the respective claims upon scholars of these several hypotheses. Much that is said respecting the origin of this Pentateuch is only speculative. Against most, if not all, the views stated above there may be raised objections—objections founded chiefly in the absence of Samaritan history and in the paucity of collations between the various readings of the LXX and this Pentateuch. Except through quotations here and there of certain of the early Fathers (specially Origen and Jerome), we have no acquaintance with this text until the seventeenth century, when Morinus and Walton printed a copy of it which had been brought into Europe. (*Cf.* '*Samaria*' *in Herzog, Real-Encycl.*)

Of more interest and value than that of the origin of this Pentateuch is the question of

II. ITS COMPARISON WITH THE HEBREW.

No better arrangement, perhaps, of the variations between these two texts can be given than that furnished by Gesenius, who sums up the changes as follows: (1) Grammatical changes, substituting almost invariably the easier for the harder form. (2) Glosses. In Gen. vii: 2 אישׁ ואשׁה ("man and woman"), because used of animals, is supplanted by זכר ונקבה ("male and female"). Gen. xx: 3; xxv: 8. (3) Removal of apparent difficulties. In

Gen. XXIV: 62, בא מבוא ("he came from going") is changed to בא במדבר ("he came through the desert"), which is the reading of the LXX. Gen. IX: 5 inserts ך before אחיך. Gen. XLI: 16 adds a negative so as to make the rendering, "God will not give." (4) Corrections from parallel passages; cf. Gen. I: 15 and I: 17, XI: 8 and XI: 4. It has been pointed out that the Samaritan Pentateuch invariably writes the name of Moses' father-in-law, *Jethro*, when other forms are used in the Hebrew text. (5) Interpolations. Ex. VII: 14–19 repeats VV. 16, 17, 18. Ex. XX: 17 repeats from Deut. XXVII: 2–8. (6) Changes in regard to matters that seemed improbable or were to the Samaritans offensive, cf. Ex. XII: 40; Gen. II: 2. (7) Hebrew idioms adapted to the Samaritan. (8) Conformity to the theology and religious preferences of the Samaritans. A striking illustration of this is where this text places singular verbs and adjectives to qualify *Elohim*, when the Hebrew always employs plural words, cf. Gen. XXXI: 53, XXXV: 7; Ex. XXII: 9. Anthropomorphisms are also carefully avoided, cf. Ex. XV: 3; Gen. XLIX: 7.

It is the opinion of a distinguished linguist that in two passages only does the Sam. Pent. seem to offer a better reading than the Hebrew. The first is, in Gen. IV: 8, where it reads, "And Cain said, Let us go into the field;" the second, Gen. XXII: 13, אחר instead of אחר, 'a ram' instead of 'a ram behind.'

We conclude this paper with a brief statement of the

III. RELATION BETWEEN THE SAMARITAN, SEPTUAGINT AND HEBREW.

(We are indebted for the summary that is here given to an eminent Oriental scholar of an Eastern University:)

In over 2000 places the Samaritan agrees with the LXX against the Hebrew.

In about 2000 places the Samaritan agrees with the Hebrew against the LXX.

In 19 places the Hebrew, Samaritan and New Testament agree.

In 3 places the LXX, Samaritan and New Testament agree.

For a more elaborate study of this whole question of the Samaritan Pentateuch, better authorities can not be recommended than Gesenius, '*De Sam. Pent. Origine*'; Hengstenberg, '*Authenticity of the Pentateuch*'; Davidson's '*Biblical Criticism*.'

"THE permanent, original, organic structure of the (Hebrew) language, its sublimity, its pathos, its simplicity, strength, conciseness, its searching penetrating introversions, its expressions as earthquakes, its figurative power, its fitness at once for rural, peaceful and terrific imagery, the dew and the deluge, the soft descending showers, and the great rain of God's strength, its nervous compactness, and, at the same time, capacity of exuberant, gorgeous, fiery and seraphic eloquence, its proverbial and parabolic terseness, and intense concentration of thought and feeling, its equal facility for the highest possible grandeur and sweetest and most artless simplicity, whether of poetry or prose, its lightning flashes, points and diamonds, its creative spirituality, its watch-words of eternity and infinitude, all made it the hiding of God's power, a Shechinah of God's presence, the means of fulfilling God's predictions of the people that should dwell alone, and not be reckoned among the nations."—*Chevever.*

HARDENING PHARAOH'S HEART.

BY

MARTYN SUMMERBELL,
Prof. in Stamfordville Christian Institute, N. Y.

Little difficulty would be experienced in rightly weighing the character of the Pharaoh of the Exodus, had the Scriptural history simply narrated the succession of events, leaving the reader to picture for himself the motives for the inert and vacillating royal policy. A great monarch's reluctance to manumit in a body an extensive population of unpaid laborers, especially under dictation; his momentary prostration while smarting from the infliction of terrible judgments, and his speedy recovery when the immediate terror was overpast would have accounted for his course, with no need of search for remoter influences. And, in regard to Menptah, now generally accepted as the Pharaoh in question, the considerations mentioned would possess great force. Already an old man when the full power devolved upon him; too superstitious to do battle with the Shepherds, when they menaced the existence of his kingdom; inflated with a sense of his dignities, but unable to maintain them with the courage and fixed purpose of his renowned father Raamses II; glorying in the splendor of his war chariots, and yet grieving day by day at the growing independence of tributary nations, he seemed fitted by bent of mind and disposition to pursue such a career as that outlined in the Biblical story.

But lest the narrative of Scripture should be too simple it is complicated by allusions to a remoter cause for Pharaoh's obduracy. Repeatedly the statement occurs that the Lord hardened Pharaoh's heart. In this manner a question has been raised as to the completeness of Pharaoh's responsibility, which, discussed from purely theological or metaphysical aspects, has occasioned much debate, seasoned with vituperations and recriminations, so that this Pharaoh, hundreds of centuries after his body was embalmed* and entombed with the gorgeous rites of his nation, may be credited with still causing confusion and thick darkness.

In all such matters the final appeal lies to the Scriptures; for which reason it may prove of interest to approach them directly and inquire their teaching regarding Pharaoh's heart. In this investigation, however, it will prove of decided gain to freely accept as a fact, what is so clearly and unassailably set forth, that the Lord gave a pledge to harden Pharaoh's heart, and also that, in some manner, the pledge was redeemed.

This hardening of Pharaoh's heart is mentioned in Exodus in nineteen several passages; in which the uniform word "harden" represents three distinct Hebrew roots. The relation of these nineteen subjects and predicates may possibly be more clearly understood by grouping them in tabular form as follows:

---

* This Menptah died in bed. The popular belief that he perished when his command was destroyed in the sea, lacks the support of Scripture.

Collection of Passages Regarding Pharaoh's Heart.

No.	Text.	Root of Predicate	Species.	Subject.	Character	Occasion.
1	4:21	חָזַק	Piel	I (the Lord)	Promise	Call of Moses.
2	7:3	קָשָׁה	Kal	I (the Lord)	Promise	Sending of Moses.
3	7:13	חָזַק	Kal	Heart	Fact	After the miracle of the Serpents.
4	7:14	כָּבֵד	Adj.	Heart	Fact	After the Miracle of the Serpents.
5	7:22	חָזַק	Kal	Heart	Fact	After First Plague.
6	8:15	כָּבֵד	Kal	He (Pharaoh)	Fact	After Second Plague.
7	8:19	חָזַק	Kal	Heart	Fact	After Third Plague.
8	8:32	כָּבֵד	Kal	Pharaoh	Fact	After Fourth Plague.
9	9:7	כָּבֵד	Kal	Heart	Fact	After Fifth Plague.
10	9:12	חָזַק	Piel	The Lord	Fact	After Sixth Plague.
11	9:34	כָּבֵד	Kal	Pharaoh	Fact	After Seventh Plague.
12	9:35	חָזַק	Kal	Heart	Fact	" " "
13	10:1	כָּבֵד	Hiphil	I (the Lord)	Fact	" " "
14	10:20	חָזַק	Piel	The Lord	Fact	After Eighth Plague.
15	10:27	חָזַק	Piel	The Lord	Fact	After Ninth Plague.
16	11:10	חָזַק	Piel	The Lord	Fact	"All these wonders" Ex. 11:10.
17	14:4	חָזַק	Piel	I (the Lord)	Promise	"Pharaoh will see they are entangled" 14:7.
18	14:8	חָזַק	Piel	The Lord	Fact	"Six hundred chosen chariots" 14:7.
19	14:17	חָזַק	Piel	The Lord	Promise	Israel environed by land and sea.

Consideration of the origin of actions, prospective or accomplished, as here given, displays that, of the nineteen, ten are attributed to the Lord, six are stated impersonally, and three times Pharaoh is declared to have hardened his own heart. Also, the statement of Pharaoh's action is curiously linked with other actions. Thus three statements follow the record of the Seventh Plague, and apparently with allusion to one event, in which all three subjects enter. In Ex. IX: 34, Pharaoh is said to have "hardened his heart." In the next verse (35) the simple fact is given that his "heart was hardened." Also in Ex. X: 1, still touching the one event, the Lord speaks, saying, "I have hardened his heart." This coincidence of actors suggests concurrence of action. If God hardened Pharaoh's heart once when he hardened it himself, why, in the other cases where God is said to act, should not Pharaoh be responsibly associated?

But the table is significant in another way, showing that of these nineteen passages four are pledges of future action, and fifteen are statements of an accomplished fact. In these accomplished actions six times the statement is intransitive, six times the Lord is declared the actor, and three times Pharaoh is said to have acted.

Of the fifteen statements of fact all uniformly are associated with some favorable change in Pharaoh's situation. His magicians have apparently wrought wonders, or the fierce judgment has been stayed, or he gazes hopefully on his "six hundred chosen chariots." Of the four promises, two, with which the history opens, are separated from the train of events and so do not bear upon the argument; but in the remaining two, though the Lord declares He will harden Pharaoh's heart, we remark the assignment of occasion for Pharaoh's change. In the first case Pharaoh will see that "they are entangled," (XIV: 3) and in the last he will believe that Israel is hemmed in by the sea (XIV: 17). The connection of these facts and promises with the changes in Pharaoh's situation explains readily his renewed confidence, and points out the means employed by Providence for hardening his heart. Bowing under overwhelming judgment he quails and yields. Then the plague is removed. With the brighter atmosphere his spirit rises. And the Lord, who has sent him sunshine in place of shadow, and so encourages his heart, in this manner contributes to his hardness.

The three words in the original, which are rendered regularly by the single form "harden," deserve some mention. They are קִשָּׁה to make hard, חָזַק to make strong and כָּבֵד to make heavy. With קִשָּׁה is implied the idea of obstinacy, with חָזַק the thought of strength and encouragement, and with כָּבֵד the thought of despondency and sullenness.

The distribution of these three roots in the nineteen passages may be supposed to possess significance.

In the ten where the Lord is represented as acting קִשָּׁה occurs once in the Kal, כָּבֵד once in the Hiphil, and חָזַק eight times, always in the Piel.

In the six passages where the action is mentioned intransitively, כָּבֵד is used once in the Kal and once as an adjective; while חָזַק occurs the remaining four times in the Kal.

In the three, however, where Pharaoh is mentioned as hardening his own heart, כָּבֵד is used, each time in the Kal.

From such employment of the root-forms, the sullen stubbornness of Pharaoh appears attributable to himself directly, while in the expressions referring to God's action the main thought appears to be of encouragement and emboldenment. How this agrees with Pharaoh's renewed confidence following each release from judgment is obvious.

The conclusions to be drawn from all of which may, perhaps, follow this train:

1. As seen in Egyptian History, Menptah, the senile and obstinate Pharaoh, appears the man to play a weak and vacillating part in a critical time.

2. That God, designing to work mightily, pre-determined to harden Pharaoh's heart, and that this design was carried into effect.

3. That the result was accomplished, not so much by an irresistible pressure of Divine Will upon Pharaoh's mind, of which there is no mention, as by the employment of wonders and signs, which, acting upon a better heart, would have wrought obedience and submission, but with the haughty spirit of Pharaoh, produced boldness and hardness of heart.

4. That in the hardening of his heart the responsibility rests upon the king. But for his own sullen obstinacy his calamities might have softened him, his reliefs have conquered him. But his stubbornness impelled him to extremities, and so, though God gave the occasion, Pharaoh himself was responsible for the fact.

5. And, finally, that no charge can be laid to the Almighty. As Dr. Hodge wisely says, (Theology, I. p. 154. Decrees) "Some things He purposes to do, others He "decrees to permit to be done. He effects good, He permits "evil. He is the author of the one, but not of the other."

THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D., - - - Editor.

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת
וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ
כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא: [Mal., II, 7.]

Subscription, postage prepaid, per year.....$1.00
Single copies ..... 10c.

Remittances by mail at risk of the Publisher.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion.

Published by E. B. MEREDITH,
89 RANDOLPH ST., Chicago, Ill.

CONTENTS.

	PAGE
Delitzsch on the Pentateuch, No. II, SAMUEL IVES CURTISS, D.D.	1-4
"The Old Testament in the Jewish Church," a Review of Prof. Wm. Roberston Smith's Methods of Investigation, No. I; BARNARD C. TAYLOR, A.M.	5-6
The New Criticism, eight theses given by Dr. Franz Delitzsch to his English Exegetical Society	6-7
The Samaritan Pentateuch, REV. KERR B. TUPPER	7-8
Hardening of Pharaoh's Heart, PROF. MARTYN SUMMERBELL	8-9
A General Statement	10-11
Editorial Notes	11-12
The Word כְּתִים, O. O. F.	12-13
Beams from the Talmud, No. II, World and Life, from the German of I. Stern; B. R.	13
The Lord's Prayer in Hebrew	14
Anxiety to Secure Just Judgment	14
A Table of Isaac's Life	14
Sura V, v. 91. (The Coran.)	14
Book Notices	15-16
Recent Papers Relating to the Old Testament	16
Questions Answered	17
Announcements	17
The Hebrew Summer School	18
Book Advertisements	18
The Hebrew Correspondence School	19
Advertisements	20

A GENERAL STATEMENT.

It is desirable that the position and claims of THE HEBREW STUDENT be rightly understood and appreciated. It has been instituted for a certain purpose, and in view of this purpose it has certain claims. It is true that the object sought to be accomplished may not be realized, that the claims presented may be regarded as pretentious; nevertheless, for the sake of those who are interested in the periodical, it is well to state these in a manner which cannot be misunderstood.

THE HEBREW STUDENT does not aspire, in any sense, to the dignity of a "Review." It is not intended solely for the discussion of critical questions in the line of study to which it is devoted. Critical questions will be discussed in it, and, indeed, such discussion will constitute the important feature of the periodical; but there is a broader, it may by some be called a *lower*, field of activity, in which if it is permitted, it will move. It is established, *primarily and chiefly*, to furnish to pastors and students, that stimulus and aid in Old Testament study, of which so many, confessedly, stand in need. Now it is clear that, with this aim in view, the simple publication of critical articles will not suffice. Clergymen desire, of course, a certain amount of critical matter; but there is a great abundance of material, in no proper sense termed critical, which they need, and which they should have. This periodical, it is to be understood, is intended for pastors and students, not solely for specialists. It is intended to encourage and stimulate study, not merely to instruct.

Established for such a purpose, it may, if satisfactorily conducted, fairly be said to deserve

(1) the kind consideration and friendly attitude of all whom it may reach;

(2) the patronage and encouragement of all who are in any way interested in Old Testament study; and

(3) assistance in the way of contributions, from all Old Testament students and scholars.

In support of this statement, it may be proper to urge the following considerations:—

(1) It is the only Old Testament periodical published in America, the only monthly of the kind in the world. Prof. Franz Delitzsch has urged that it be made a quarterly; he maintains that "a monthly cannot be supported, that sufficient material cannot be furnished." But a quarterly would not answer the purpose we have in mind. If the Journal cannot succeed as a monthly, it could not as a quarterly. These questions and this study must be urged upon pastors more frequently than it can be done through quarterlies. If the truth were known, it is probable that even the majority of the very limited number who read "Reviews" pass over "lightly" this class of articles. To be effective, the subject must be presented lively, emphatically, frequently.

(2) It is published at a lower rate of subscription than any periodical of a similar character in the United States. If the same amount of matter were printed in quarterly form, it would make in the course of a year 550 pages of the Presbyterian Review, 700 of the Methodist Review, and 850 of the Baptist Review. The subscription price, *One Dollar*, is so low, indeed, as to render it possible for every one, who desires, to have it.

(3) The popular character of the periodical, as referred to above, is a third consideration to be urged in its behalf. Adapted to the wants of all classes of Old Testament students, it will cover a much broader field than if it were intended solely for specialists. "It is just what I wanted," "It is exactly what I have been looking for," "I wonder that something like it was not started long ago,"—these are samples of a multitude of opinions which have been expressed after the perusal of the first number.

(4) The scholarly character of the Journal will be as marked as its popular character, for it is confidently believed that a publication may be scholarly, although at the same time popular. To ascertain the facts in the case, it is only necessary to read the partial list of contributors; or to examine the pages of this and the preceding number. Such an examination, we think, will be a sufficient guarantee in reference to this point.

(5) The conservative attitude of the paper towards all "theories," will still further commend it to ministers and students of whatever denomination. All questions which come up will be dealt with fairly, and within reasonable limits freedom of utterance will be allowed, yet in all discussions "the general principle of conservatism shall rule."

(6) One can scarcely over-estimate the value of such a Journal, as an incentive to a kind of work which is too often distasteful, and generally neglected. The pastor is the most heavily burdened of all men; and amidst the cares

and anxiety which press upon him, he not seldom forgets a duty which he owes to himself and to the cause which he represents, viz., *the close and critical study* of the Word which he preaches. If reminded of the fact, he at once recognizes it, but the difficulties in the way are so great, the interruptions so many, that some outside influence must be brought to bear, if a change is to be effected. Such an outside influence THE HEBREW STUDENT is intended to furnish, and short as has been its history, the good already wrought in this direction is by no means inconsiderable.

(7) It is unnecessary here to refer to the importance, at the present time, of Old Testament study. Old Testament questions are the "burning questions" of the day. And it would seem a wise policy on the part of *thinking* ministers and laymen, to follow the discussions on these questions as they appear from time to time.

This purpose, these claims, and the considerations supporting these claims, we lay before the *five thousand* pastors and students, who receive this number, and we ask in all earnestness, is this not an undertaking which every Christian can well afford to encourage and assist?

EDITORIAL NOTES.

THE fourth edition of Delitzsch's Hebrew New Testament, just published, will be welcomed by all lovers of the Hebrew. Such a version will prove of valuable service. In missionary work among the Jews, it will, of course, be indispensable. A translation was issued some years since by the London Society, but it is far from being first-rate. Aside from this however, as is suggested by Caspar René Gregor (THE INDEPENDENT, April 13th), it will offer to ministers "a more intimate acquaintance with the New Testament, by giving to the Gospels the coloring of the speech in which the characters depicted spoke." This is a suggestion of no mean importance. It is now generally agreed that Christ spoke for the most part in Aramaic, and it has been said that nearly all recent progress in New Testament learning has come from a deeper delving through the treasures of Aramaic and Neo-Hebrew. Such being the case, the value of a translation into Hebrew, through the study of which one must pass to that of Aramaic, cannot easily be over-estimated.

IT has been but a few years since the departments of Old and New Testament exegesis were assigned to a single professor, who was expected to perform the duties of both. They were, in fact, regarded as a single department, and *together* received only as much time as was given to each of the other departments. This arrangement, it is true, still exists in a few seminaries; but in the great majority of theological schools, the fact is recognized that these are distinct departments, each entitled to the entire service of an instructor. Nor is this all; in some of the largest and best equipped seminaries, an assistant professor is employed in the department of the Old Testament. Is this not significant? That which in time past has been neglected, is now to receive its due share of attention. No one, it is believed, can object to this.

"WE are busy also in trying to increase the number of those who can read God's word in the original." So writes a distinguished professor and scholar in one of our largest seminaries. The course of study is essentially the same in all theological schools, and it is *supposed* to be the best that can be pursued by those who are preparing for the ministry. It is the course of study which has been mapped out by the united wisdom of the leaders of all denominations. But IS it the best? Can it not be improved? Would it not be better, the voice of church-leaders to the contrary, e.g., to omit that distasteful, distressing, disturbing study, that theological bug-bear, *Hebrew?* It is probable that if allowed to reconstruct the course, nine-tenths of the students who enter the theological seminary would strike Hebrew out of the curriculum. And why? For the same reason that children, if it were left to their pleasure, would do away with schools. Such students, and there are too many such, not only betray their ignorance of that which is best for them, but exhibit an unjustifiable and unpardonable spirit in presuming to dictate concerning a matter in reference to which there is, so generally, a united opinion.

THE controversy concerning the Pentateuch, which was kindled in Germany by Wellhausen's "History of Israel," and in Great Britain and the United States through Robertson Smith's "Lectures on the Old Testament in the Jewish Church," is still increasing. That which has occasioned so great anxiety to many, is not so much the results of Wellhausen's investigations as the irreverent and even frivolous manner, in which he has declared almost the whole Mosaic law a product of the exilic and post-exilic age, pronouncing the history of the Exodus and of the legislation legendary or merely fictitious. Professor Delitzsch, who has always recognized the well-founded right of Pentateuchal analysis, has published twelve Essays, entitled "Critical Studies on the Pentateuch," in Luthardt's "*Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*" for the year 1880, in which he undertakes to show that it is possible to maintain the union of different records and codifications in the Pentateuch without denying the essential truth of the history, and without surrendering the reverence which we owe to the Holy Scriptures. As these twelve Essays are not accessible to most American readers, a compendious statement of Professor Delitzsch's views, which he has given in the form of theses to his English Exegetical Society, cannot but be welcomed by the public as well as by the more critical students. These theses are in this number printed together, *for the first time*, and being, it is believed, free from inaccuracies, may be regarded as the latest expression of the views, held by the renowned Professor upon this important topic, *The New Criticism*.

THE notices, given "THE HEBREW STUDENT" by the religious press of different denominations, have been very kind and encouraging. From all sides there have been received words of commendation and wishes for success. It is certainly a source of great satisfaction to have this to say. We do not enter upon the editorial work without many misgivings. There are some points which make the

position, in this case, an extremely trying one. But for the strong feeling that such a paper ought to exist, the venture would never have been made. But it *has* been made, and hearty assurances of support from friends have been received; the only thing that remains is *to do our best.*

THE INDEPENDENT was probably napping, or the following would not have appeared in its issue of April 20th: –

"Prof. S. Ives Curtiss, D.D., Professor of Hebrew in the Chicago Theological Seminary, has begun the monthly issue of a journal to be called *The Hebrew Student*, etc."

There is little doubt that the journal would have been far better and far more successfully managed by Prof. Curtiss. There is not, in all America, a man better fitted to edit such a journal; but facts are facts, and although, we are assured, he is deeply interested in THE HEBREW STUDENT, and is rendering it most valuable assistance, it cannot be said that he has assumed the editorial responsibility of the paper. We may be permitted to add that the fear, expressed in the same notice, lest "too much space be given to articles not critical," is founded upon a misconception of the purpose for which the paper was established.

THE *second* paper of the four which Prof. Curtiss furnishes us, is, if possible, more interesting than the first. A better resumé (Section 12) of the contents of the Pentateuch can not be found. We trust that the opinions here presented will be carefully examined. It is well worth while to weigh whatever such a writer as Delitzsch may say in reference to this question. He may be wrong, yet scarcely altogether wrong. At all events he is entitled to a fair and unprejudiced hearing.

WE desire to acknowledge our obligations to the Jewish press for the uniformly kind and even flattering reception which they have accorded the STUDENT. To have been recommended as worthy of support among Jewish circles, is an honor we had not expected. It is our desire to obtain the aid and assistance of Jewish teachers and scholars. This enterprise is one in which they will certainly be interested, and also one which they, of all men, are most able to help.

PROF. TAYLOR'S spicy review of the methods employed by Wm. Robertson Smith, will be followed by an article in the next number in which he will point out more at length some of the self-contradictions of which Prof. Smith seems to be guilty in the volume to which reference is made. We only regret that the writer was not allowed more space for the present article. The discussion of such questions is too difficult to be brief.

THE list of "Recent Papers Relating to the Old Testament" will be of service to our readers. It will indicate the great amount of study and thought now being devoted to these subjects. The list is not so complete as we hope to make it hereafter.

IN the article on *The Peshito*, in No. 1 a typographical error occured in the first two Syriac words which are spelled: לחסדיך רנקוא, but should have been: לחסיך דנחוא.

The Word כתם (כתם).

There is entire agreement that this word signifies (in the *sing.*) *man;* but a question is made as to whether there is an attending implication of mortality, weakness, littleness. One writer says,[1] "The meaning is doubtful, but the weight of authority is in favor of connecting it with כוּת and of rendering it mortals, men generally." Nägelsbach speaking of the phrase כתי ישׂראל, says,[2] "It involves the idea of weakness, inconsiderableness, lowliness," and seems to imply that this idea is suggested by כתי. Again he writes,[3] "כתים is wont to be used in a contemptuous sense." In another place,[4] however, after making a statement similar to the above, he says, "It designates only masculine individuals." Luther's version renders it once,[5] *armer Haufe, poor crowd.*

Against these, we might cite Ewald,[6] who derives it from כתה, and makes it signify, *the extended, grown, adult* [*males*]. This is accepted by Gesenius,[7] Schroeder,[8] and Fürst.[9] The last gives *vir, homo,* (man) as the equivalent, and says that it is used in no other sense, adding, "not mortal but rather male." The Peshito (Is. XLI. 14) renders it by כנין (*host*), and (Is. III. 25) by עשׁין (*a mighty man*).

1. *As to the implication of mortality.*

This is based upon a reference to כוּת as the root; but the Massoretic pointing is against it. If from כוּת, the vowel would be unchangeable, and it must be pointed כתים. Does the use of the word in the O. T. point to such a meaning in it as requires its reference to כוּת? This investigation should also discover to us the attendant signification, if it have any.

2. *As to the evidence of the various passages* in which it is found?

1) Deut. II. 34; III. 6. Here, evidently, כתם is set in contrast to והנשׁים והטף, (*the women and the children*). The Targum of Onkelos renders by גבר, man. The Pesh. has apparently read מתם, for it gives לגמר, *wholly:* and the same pointing may have suggested the *hexes* of the LXX.

Job. IX. 3 [E. V.] *Shall thy lies make men hold their peace?* Ps. XVII. 14 [E. V.] *From men which are thy hand ....men of the world.* In these two passages and those above given, there is no indication of any meaning other than that suggested by Ewald.

2) Gen. XXXIV. 30; Deut. IV. 27; 1 Chr. XVI. 19; Ps. CV. 12; Jer. XLIV. 28. כתי מספר. The only difficulty here, is in מספר; and it is by all conceded that it has in this construction, the notion of *possibility of being counted*, hence of comparative fewness. The rendering is *few men;* so the LXX translate it by *oligoi arithmo*, or some equivalent expression.

Deut. XXVI. 5; XXVIII. 62. כתי מעט. Plainly, *men of fewness.* Deut. XXXIII. 6. יהי כתיו מספר. The question here is, as to whether the negative of the preceding clause shall be held to modify יהי.[10] Holding thus, the LXX. give *polus* (*many*), and the Pesh., בכנינא *in a multitude*).

3) In the construct with various genitives: Job. XIX. 19, with סודי; XXII. 15 with אן; XXXI. 31, with, אהלי; Is. V. 13, with רעב; Job. XI, 11 and Ps. XXVI. 4, with שוא. In each of these places, there can be no doubt but that כתי

is to be translated *men of;* any idea beyond this being found in the genitive, and not in מתי. Job XIX. 19 and XXXI. 31 make against the assertion of a contemptuous sense, as necessarily contained in it; and the other four passages are against the meaning, *men of war*, suggested by Delitzsch.[11]

4) Is. XLI. 14 : מתי ישראל. "These words," Gesenius says,[12] "are well rendered by Sept. *oligistos Israel*, Luther, *du armer Haufe Israel;* though this notion of fewness and misery lies not in the word מתי, but comes from the preceding תולעת." But this, though it has the imprimatur of Gesenius, is unsound. It is confounding the office of translator with that of interpreter. He acknowledges that the words say, *men of Israel*. We should so translate, and leave the rest to the exegete. The Vulgate has it, qui mortui estis ex Israel, *(you who are dead of Israel)* plainly by reading the unprinted text as מתים.

5) Job XXIV. 12. There is uncertainty as to the pointing, some Hebrew codices giving מתים.

6) Is. III. 25 ; מתיך. *Thy men* meets all the requirements of this passage. The Peshito is עשיניכי (*thy mighty ones*). This could be justified by the strange rule indicated by Gesenius in his remarks on Is. XLI. 14.

3. *Conclusions.*

1) The best and sufficient equivalent of מתים is *men*.

2) This word has in it no notion of littleness, nor anything which suggests *men of war*.

3) The root מהה is, without a doubt, the most probable.

O. O. F.

---

[1] Lange's Com., Deut. p. 55.
[2] Lange's Com., Is., p. 40Osq.
[3] ib. p. 88.
[4] ib. p. 76.
[5] Is. XLI. 14.
[6] Gram. § 382.
[7] Lexicon *in loc.*
[8] Lange's Com., Deut, p. 182.
[9] Hebrew and Chaldee Concordance.
[10] Gesenius, Gram. § 153. 3.
[11] Com. on Job, Vol. II. p. 25sq.
[12] Lexicon *in loc.*

BEAMS FROM THE TALMUD.

By Rabbi I. Stern of Stuttgart.

TRANSLATED FROM THE GERMAN.

II. WORLD AND LIFE.

Upon three things, the world stands:
Knowledge, divine service and beneficence.

*

Upon three things the world stands:
Justice, truth and peace.

*

This world is the entrance-hall of the future. Arm yourself in the entrance-hall, then you may venture into the palace.

*

For one hour knowledge and good deeds in this world are more blessed than all the joys of the future world.

*

The vigilant guest, what does he say ? "How the landlord has troubled himself! How much wine, how much meat, how much bread he has served up! And all for my own sake!"

The unprincipled guest, what does he say ? "What has the landlord troubled himself much about ? How much wine, how much meat, how much bread has he served up ? And all for his sake!"

*

For a long time two schools disputed over the worth of life. One maintained: "To be is better than not to be." The other: "Not to be would be better than to be." Finally they came to an agreement in this: "Not to be is better than to be." But now that man is created, he applies himself to good works.

*

When rabbi Meir closed his lecture on the book of Job, he was wont to say: "The end of man is to die, the end of a beast, to be slain; both meet death." Indeed for him, who has taken pains with his dogmas, his Creator has prepared pleasures, he has earned a good name, and with a good name he has passed from the world. Of him the preacher in his wisdom says: "Better is a good name than good anointing oil, and the day of death than the day of birth."

*

The day is short, the work is abundant, the workmen are indolent, the reward is great, the employer is urgent.

*

Everything is predetermined, but the will is free. With goodness the world will be judged, but everything depends upon works.

*

Everything is given on security and a net is spread for every living thing. The shops stand open, the merchant borrows, the book is open, the hand writes, he who wishes to borrow, comes and borrows. But the collector goes about continually and receives his dues from men, with or without learning, and they hold good bonds. But judgment is a righteous judgment and every thing is charged to the report.

*

Men are like grass in the fields; this is green, that withered.

*

Fleeting is the life of man as the shadow of a bird in flight.

*

Jealousy, sensuality and ambition shorten life.

*

Envy, passion and misanthropy hasten death.

*

Three lives are not lives; the fainthearted, the scornful, the melancholy.

*

Four men are as dead in living bodies; the poor, the blind, the leprous, the childless.

*

Three lives are not lives: He who is forced to eat the scanty allowance of his neighbor, he who is afflicted with a corpulent body and he who is under a tyrannical wife.

*

No man dies having attained the half of his desires.

*

Rather be put to death yourself, than that you should put to death another.

*

Rabbi Akiba and rabbi Tryphon said: "If we had sat in the court of justice, capital punishment would never have been executed."

B. R.

THE LORD'S PRAYER IN HEBREW.

[*From Delitzsch's Hebrew New Testament.*]

אָבִינוּ שֶׁבַּשָּׁמַיִם
יִתְקַדַּשׁ שִׁכְךָ׃
תָּבֹא מַלְכוּתֶךָ
יֵעָשֶׂה רְצוֹנְךָ
כְּמוֹ בַשָּׁמַיִם כֵּן בָּאָרֶץ׃
אֶת־לַחְמֵנוּ חֻקֵּנוּ תֶּן־לָנוּ הַיּוֹם׃
וְסְלַח לָנוּ אֶת חֹבוֹתֵינוּ
כַּאֲשֶׁר סָלַחְנוּ גַּם־אֲנַחְנוּ לַחַיָּבֵינוּ׃
וְאַל־תְּבִיאֵנוּ לִידֵי נִסָּיוֹן
כִּי אִם־חַלְּצֵנוּ מִן־הָרָע
[כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
לְעוֹלְמֵי עוֹלָמִים אָמֵן]׃

ANXIETY TO SECURE JUST JUDGMENT.

Deut. xvi. 18.

"Among the Jews," says the late Mr. Deutsch, "the care taken of human life was extreme indeed. The judge of capital offences had to fast all day, nor was the sentence executed on the day of the verdict, but it was once more subjected to the scrutiny of the Sanhedrim the next day. Even to the last, the favorable circumstance that might turn the scale in the prisoner's favor was looked for. The place of execution was given to a witness, or the accused himself for naming any fresh fact in his favor. A man was stationed at the entrance to the court, with a flag in his hand, and at some distance another man, on horseback, was stationed, in order to stop the execution instantly if any favorable circumstance should come to light. The culprit himself was allowed to stop four or five times, and to be brought back before the judges, if he had still something to urge in his defence. Before him marched a herald, crying, "The man N. N., son of N. N., is being led to execution for having committed such and such a crime; such and such are the witnesses against him; whoever knows aught to his favor, let him come and proclaim it." Ten yards from the place of execution they said to him, "Confess thy sins; every one who confesses has part in the world to come; for thus it is written of Achan, to whom Joshua said, 'My son, give now glory to the God of Israel'." If he could not offer any formal confession, he need only say, "May my death be a redemption for all my sins." To the last the culprit was supported by marks of profound and awful sympathy. The ladies of Jerusalem formed a society which provided a beverage of mixed myrrh and vinegar, that, like an opiate, benumbed the man when he was being carried to execution."—*Biblical Things not generally known.*

A TABLE OF ISAAC'S LIFE.

ISAAC. *Age.*	ABRAHAM. *Age.*	JACOB. *Age.*	*Incident.*	*Record.*
Birth	100	...	.....	Gen. xxi. 5.
25	125	...	Sacrifice on Mount Moriah.....	xxii.1—14.
37	137	...	Death of Sarah...	xxiii. 1.
40	140	...	Marriage of Isaac.	xxv. 20.
60	160	...	Birth of Esau and Jacob.....	xxv. 26.
75	175	15	Death of Abraham	xxv. 7.
100	...	40	Marriage of Esau	xxvi. 34.
123	...	63	Death of Ishmael	xxv. 17.
Betwixt 75 and 137	..	*Betwixt* 15 and 77	Dealings with Abimelech	xxvi.
137	...	77	Flight of Jacob...	Compare Gen. xli. 46; xli. 53; xlv. 6; xlvii. 9.
151	...	91	Birth of Joseph...	Gen. xxx. 25.
157	...	97	Return of Jacob from Haran.....	xxxi. 41.
168	...	108	Joseph cast into the Pit, aged 17.....	xxxvii. 2.
180	...	120	Death of Isaac....	xxxv. 28.

—*W. Hanna.*

SURA V, v. 91. (THE CORAN.)

Thou wilt surely find the most bitter amongst mankind in their hatred toward those that believe, to be the Jews and the idolaters. And thou wilt surely find the most friendly inclined amongst them towards the believers, to be those who say, We are Christians. That is because there are amongst them clergy and monks, and they are not arrogant. When they hear that which hath been revealed to the prophet, thou wilt see their eyes flowing with tears because of that which they recognize of the truth. They say, O our Lord, we believe; write us down with the witnesses; and what should hinder us that we should not believe in God, and in that which hath come unto us the truth? and we desire that our Lord should introduce us amongst the righteous. God hath rewarded them for that which they have said, with gardens through which flow rivulets. They shall be for ever therein and that is the reward of the virtuous.

The Jews were more hostile to Islam than the Christians. One main reason probably was that, though Mahomet fully acknowledged their Scriptures, yet he has as fully acknowledged those of the Christians, and the Divine Mission of Jesus Christ. This further concession neutralized, with the Jews, all the virtue of the former. On the other hand, the Christians were no doubt delighted at finding that Mahomet, in perfect conformity with their own system, acknowledged the whole of the preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the mission of Mahomet, expressed themselves in the impassioned language of the text.

Remark the favorable terms in which Mahomet speaks of the Christians generally, even of those not converted to Islam. Their superior character is here attributed to the clergy and monks, and to the absence of arrogance. *They* are never accused of wresting the Scriptures, or dislocating passages from the context.—*Sir William Muir.*

Book Notices.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastorsand students.*]

PUBLICATIONS RECEIVED.

Old Testament History of Redemption; Lectures by FRANZ DELITZSCH. Translated from Manuscript Notes by SAMUEL IVES CURTISS, D.D., Professor in Chicago Theological Seminary. 12mo. pp. 213. Edinburgh: T. & T. Clark. Price, $2.00.

Hours with the Bible; or The Scriptures in the light of modern discovery and knowledge. By CUNNINGHAM GEIKIE D.D., Author of "The Life and Words of Christ." Three volumes, 12mo. Vol. I., From Creation to the Patriarchs, pp. 512. Vol. II, From Moses to the Judges, pp. 529: Vol. III, From Samson to Solomon, pp. 493. New York: James Pott. Price per vol., $2.00. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

A Handbook to the Bible; being a guide to the study of the Holy Scriptures, derived from Ancient Monuments and Modern Exploration. By F. R. CONDER and C. R. CONDER, R. E. With Maps and Tables. 12mo. pp. 439. New York: Anson D. F. Randolph & Co. Price, $2.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Biblical Hermeneutics; chiefly a Translation of the Manuel d'Herneneutique Biblique. Par J. E. Cellerier. By CHARLES ELLIOTT, D.D., and REV. WILLIAM JUSTIN HARSHA. 12mo. pp. 382. New York: Anson D. F. Randolph & Co. Price, $1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Gleanings from the Natural History of the Ancients. By the REV. W. HOUGHTON, M.A., F.L.S. Illustrated. 12mo. pp. 252. New York: Cassell, Petter, Galpin & Co. Price, $1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Egypt. By CLARA ERSKINE CLEMENT, author of "A Simple Story of the Orient." "A Handbook of Legendary and Mythological Art," etc. With one hundred and six illustrations. 12mo. pp. 475. Boston: D. Lothrop & Co. Price, $1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Biblical Things not Generally known; A collection of facts, notes and information, concerning much that is rare, quaint, curious, obscure and little known in relation to Biblical subjects. 12mo. pp. 379. New York: Dick & Fitzgerald. Price, $1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

The Patriarchs of the Bible. By the REV. W. HANNA, D.D., and REV. CANON NORRIS, B.D., With colored maps. 12mo. pp. 218. New York: Cassell, Petter & Galpin. Price, $1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

OLD TESTAMENT HISTORY OF REDEMPTION.

(See above.)

American and English students should feel under deep obligation to Dr. Curtiss for this translation. No book, hitherto published, has presented the subject in a manner so interesting and so scholarly. *Whatever* Dr. Delitzsch's opinion may be as to the composition of the Pentateuch from a literary or human standpoint, that his heart is right, that in the essential points he is at one with the orthodox theologians of our country, must be recognized after a perusal of this volume. And this leads to the thought presented in one of Dr. Delitsch's own *theses*, published in this number: "it would be bad if the faith of the church—that is, the historical certainty of the fundamental faith of redemption-history—were dependent on the results of critical investigation." The author starts out with three suppositions:

(1) That we have in the Old Testament Scriptures an authentic monument, a sufficient and an essentially harmonious document, of the course of the Old Testament history.

(2) That this history is not merely a part of the history of the civilization of mankind by means of an absolute self-development, but a history going forth from God and man as factors, which aims particularly at the re-establishment of the fellowship which was intended in the creation of man, and which was lost through the corruption of the intellectual and moral nature.

(3) Since such a history is not possible unless the activity of God and man interpenetrate we presuppose the reality of miracles, whose general character consists in the interference of the free will in the mechanism of nature as ordered by law, and whose historical pledge is the resurrection of Jesus, with which not only Christianity, but, in general, revealed religion and the Biblical view of the world in contra-distinction from the modern stands and falls.

The arrangement of the matter is unique, and at first thought fanciful. But one who knows Prof. Delitzsch will scarcely regard him as a fanciful interpreter, and a closer study of the divisions made will be apt to convince the reader that they are by no means imaginary. His arrangement is as follows:

If we observe how the Old Testament articulates itself, so far as we extend it to the Sabbath between the burial and resurrection of Jesus, as the exact end of the old covenant, we discover six steps with which they tend toward the goal attained in the seventh.

1. The primitive period before and after the flood, with the dawning of the light in the darkness, which began before the flood and was renewed after it.

2 The period of the patriarchs, or the separation in the tumultuous sea of nations.

3. The period of Israel's development, and the transplantation to the promised land.

4. The period of David and Solomon, or the rising and setting of the royal glory over Israel.

5. The period of Israel's conflicts with the world-empires, and the elevation of prophecy, which poises over both states until their fall.

6. The period of the recognition, which breaks through in prophecy, and Chochma, of the Mediator and of the Logos, and the historical appearance of the Messiah, who is no longer conceived of in a one-sided way as national, but as human and spiritual.

7. The death and burial of the One who has appeared, and with him of the old covenaut —the concluding Sabbath of Old Testament history.

The protevangelium marks the beginning of the first period; the call of Abram, the commencement of the second; the passage through the Red Sea, the commencement of the third; the anointing of David, the commencement of the fourth; the dissolution of the kingdom, the commencement of the fifth; the beginning of the prophecy of the passion, the commencement of the sixth; and the entrance of the great Sabbath of the passion-week, the commencement of the seventh.

The "inner-sightedness" peculiar to all of Dr. Delitzsch's work and "the traces of that *Hebraic* cast of mind which makes him so peculiarly helpful in Old Testament studies," characterize this volume. No one who reads it will accept all his interpretations, nor will his conclusions in every case seem the most satisfactory, but of what book may this not be said? It is certain that the careful perusal of the book will cause the reader, however learned he may be, more clearly to understand, the significance of the Old Testament and its connection with the New. Of the translation it is sufficient to say that it is the work of an intimate friend of the author, of one therefore who knew and understood him; it is the work also of one who is himself eminent in this particular branch of study.

HOURS WITH THE BIBLE.

(See above.)

There are many Bible students who desire to know the results of the research and investigation which are being made, together with the fruits of that study which has been devoted to the Bible, and especially the Old Testament. But the books containing these are difficult to be obtained, and are written, for the most part, in other languages than our own. It is the aim of these volumes to present this matter in such a shape as to be within the reach of all. The labor has been performed in a scholarly manner. Nearly every important question is touched, and much additional light is thrown upon the pages of the Sacred Record.

BIBLICAL HERMENEUTICS.

[See above.]

The original treatise, of which this is an adapted translation, is said by an eminent writer to be "one of the most systematic and complete in form, however objectionable in respect to the principles it occasionally enunciates." The portions referred to as objectionable have been eliminated, while much additional matter has been furnished by the translators It is intended for the use of Ministers and Students of Theology. Under "Introduction" is discussed (1) the Nature, (2) the History of Hermeneutics, (3) the Unity of the Sense of Scripture, (4) the Division of the Subject. The discussion is distributed under the heads of (1) Psychological, (2) Grammatical, (3) Historical, (4) Scriptural, and (5) Doctrinal Hermeneutics. No other book on this subject is so well-adapted to the work of the recitation-room. It abounds in valuable hints and suggestions; and the systematic order in which the material is presented gives it a special value to those for whom it has been prepared.

A HANDBOOK TO THE BIBLE.

(See above.)

This is an exceedingly valuable aid to Biblical study. It is an authoritative presentation of the subjects treated, founded on monumental research. The nature of the book will be seen at a glance from the headings of the chapters: Part I; (1) Chronology of the Bible; (2) Historic Synchronisms; (3) The Metrology of the Bible; (4) The Jewish Year; (5) Hebrew Ritual; (6) Government of the Hebrews; (7) Taxes, Tributes and Offerings; (8) Art and Science among the Israelites; (9) Social Life of the Hebrews. Part Second is devoted to the physical and geographical description of the Holy Land, closing with valuable chapters on "Jerusalem" and on "The Temple. There is added also (1) a list of towns in Judah and Benjamin, (2) a list of animals and plants of the Bible, and (3) a Topographical Index. The maps and tables are admirable. Such Bible study is of the highest order, and it is just such that is at present so much needed.

RECENT PAPERS

RELATING TO

THE OLD TESTAMENT.

Prof. W. Robertson Smith and his Theories of O. T. Criticism. REV. CHAS. F. THWING. *Bibliotheca Sacra*, January.

Prof. W. Robertson Smith on the Pentateuch. PROF. W. H. GREEN, D.D., L L.D. *Presbyterian Review*, January.

The O. T. in the Jewish Church. PROF. O. S. STEARNS. *Baptist Quarterly Review*, April.

Prof. W. Robertson Smith from a conservative stand-point. REV. J. P. TAYLOR. *Bibliotheca Sacra*, April.

The Critical Theories of Julius Wellhausen. PROF. HENRY P. SMITH. *Presbyterian Review*, April.

The Genesis of Judaism [Ger.] RUDOLF SMEND. *Zeitschrift fur die alttestamentliche Wissenschaft*, No. 1.

Documentary Origin of Genesis. PROF. JAMES STRONG. *Methodist Quarterly Review*, January.

The Original Documents of Ex. VII. 8—XXIV. 11. [Ger.] AD. JULICHER. *Jahrbuecher fuer Protestanische Theologie*, NOS. 1 and 2.

The Second Zechariah. Art. II. [Ger.] DR. BERNHARD STADE. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 1.

Kennicott's Collation of Hebrew Manuscripts. REV. S. HUNT, D. D. *Methodist Quarterly Review*, January.

The New Cuneiform Inscriptions on the Nahr-el-kelb. FRANCIS BROWN. *Presbyterian Review*, January.

Recently Discovered Inscription at the Pool of Siloam. PROF. C. A. BRIGGS, D. D. *Presbyterian Review*, April.

Babylonian Calendars. FRANCIS BROWN. *Presbyterian Review*, April.

The Great Discovery at Thebes. W. J. LOFTIE, M. A. *MacMillan's Magazine* (*Electic*), May.

The Hebrew Elegy. [Ger.] PROF. C. BUDDE. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 1.

לִבְנוֹן, Lexicographical. [Ger.] GEORGE HOFFMAN. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 1.

צֹהַר and its Derivatives. PROF. HENRY P. SMITH. *Presbyterian Review*, January.

מִישָׁא [Gen. X. 30.]; Cherubim in Babylonian Mythology. FRANCIS BROWN. *Presbyterian Review*, January.

The Two Sippafas. [Sepharvaim.] FRANCIS BROWN. *Presbyterian Review*, January, April.

The Divine Name, *El*.

Euphrates and Tigris.

Pul, King of Assyria. FRANCIS BROWN. *Presbyterian Review*, April.

יְהוָה (יְהוֹה) as the Pronunciation of the Tetragrammaton. [Ger.] FRANZ DELITZSCH. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 1.

Weber's System of Theology in the Old Synagogue of Palestine. PROF. HENRY M. HARMAN, D. D. *Methodist Quarterly Review*, January, April.

The Story of Jephtha's Daughter. REV. CHAS. W. CURRIER. *Baptist Quarterly Review*, January.

Specimens of Ethiopic Literature. PROF. GEO. H. SCHODDE. *Bibliotheca Sacra*, January.

Isaiah, A Study for Preachers. PROF. ARCHIBALD DUFF, D. D. LL. D. *Bibliotheca Sacra*, April.

Constructive Exegesis. PROF. W. A. STEVENS. *Bibliotheca Sacra*, April.

The Messianic Kingdom. REV. CHAS. ELLIOTT, D. D. *Presbyterian Review*, April.

The word צֹהַר (Genes 6: 16) is commonly translated *sky-light* or *window*, and accordingly the light of a single window would be sufficient to illuminate the whole interior of the Ark. Regarded from a practical standpoint, however, this theory is hardly tenable. But, comparing the Biblical narative with the Babylonian (Cuneiform) account of the Deluge, we find that the latter uses a word in this connection meaning "cover." This signification given to the Hebrew word would make the interpretation much clearer. We find also in the Arabic a word with a similar sound having the same meaning. This would agree also with Genesis 8: 13, where it is said מִכְסֵה וַיָּסַר נֹחַ אֶת הַתֵּבָה an expression which might easily be substituted for צֹהַר.—*Prof. Paul Haupt.*

The uncertainty as to whether the Biblical or the Babylonian (Cuneiform) account of the Deluge is the older, is completely cleared up by a chance expression in the latter. In the Bible the word for the Ark, is תֵּבָה, which properly signifies "chest" or "coffer," like the Egyptian word "tob," of similar meaning. The Ark, then, must have had the primitive shape, such as we know ships to have had in very ancient times, long before Homer. The Assyrian (Cuneiform) account in question, has, however, the words *bini elippa*, "Build a Ship." It follows, therefore, that the account was written when ship-building had made great advances, and ships were built no longer in the awkward primitive shape of a "chest."—*Prof. Paul Haupt.*

QUESTIONS ANSWERED.

[*It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archæology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.*]

10. Is the word *Sabachthani* (Matt. XXVII. 46) the *same* as the Hebrew word in Ps. XXII. 1, translated *thou hast forsaken me?* Can it mean *thou hast slaughtered me?* *Sabachthani* would read transliterated שַׁבַקְתָּנִי? The Hebrew word referred to is עֲזַבְתָּנִי. The former is an Aramaic word from the root שְׁבַק *to leave, forsake*, which is an exact equivalent of the Hebrew root עָזַב. It is to be noticed (1) that the authority of the Evangelists is sufficient to establish the meaning of the word; (2) that if it meant *thou hast slaughtered me*, it would be for זְבַחְתָּנִי; (3) that this would be in Greek *Zabachthani;* (4) that no such verb as זבח exists in Aramaic; (5) that the marginal reading of Wescott & Hort. *Zaphthani*, is a 'Western' substitution (of no value) for *Sabachthani*, probably intended to represent the Hebrew עֲזַבְתָּנִי having been dropped.

11. How may those verbs which in Hebrew are construed with the preposition ב be classified?

The classification given by Fürst is as follows:

1) Verbs of hanging upon, holding fast by something (outward and sensible), e. g., חזק ,אחז ,דבק (*Hiph.*), פגע ,נגע etc.;

2) Verbs of attachment to, holding by, trust, belief in a thing, (i. e., mental acts), e. g., אמן (*Hiph.*), חסה ,בטח etc.;

3) Verbs of withstanding, e. g., כיל ,בגד ,פשע ,חטא etc.:

4) Verbs of inquiring, e. g., דרש ,שאל ,קרא etc.;

5) Verbs of being pleased with something, e. g., בחר, קוט ,געל ,גיאם ,שמח ,רצה, or those of the contrary, as etc.;

6) Verbs of abiding *in* or dwelling *upon* a thing, relating to the senses, e. g., חוה ,ראה ,שכיע (*Hiph.*)

7) Verbs of abiding *in* or dwelling *upon* what relates to the mind, e. g., קנא (*Pi.*), צחק (*Pi.*), קלל (*Pi.*), ידע, ענה.

12. What is the difference between הָלַךְ and יָלַךְ?

These verbs are *alike* (1) in meaning; (2) in their *organic* root, לָךְ, which is found also in ש־ל־ח ,לאך. The same connection exists between הָלַךְ and יָלַךְ as between הגה and יגה, הדה and ידה. Of יָלַךְ, the Kal Inf. const., Imv., and Impf., and the Hipbil. Of הָלַךְ, there is found, in prose, the Kal Perf., Inf. abs., and Part. (act.), and in poetry, the remaining forms of the Kal (for which, however, the corresponding forms of יָלַךְ are substituted in prose), together with the Niph., Piel and Hithpael. [Cf. Ges. gram. 69. Rem. 8.]

13. Will you please give the most common Hebrew words meaning *to kill?*

(1) אָבַד, (2) הָכָה, (3) הָרַג, (4) חָצַב, (5) מוּתָה and טָבַח, (6) הֲמִית, קָטַל, (7) רָצַח, (8) שָׁחַט, (9) זָבַח, (10) טָבַח.

14. What is the character of the vowel (_ or _) of a Kal Part. act. of a verb ע״ע (*e. g.*, קָם or מֵת)?

The vowel is immutable and unchangeable, i. e., it is not changed by the addition of terminations. And this is the case not simply because the word is monosyllabic (Green, 207. 1. *a*), but because the vowel is the result of a contraction, קָם stands for קָוֹם and מֵת for מָוֵת.

15. Is Young's New Version of the Bible a good literal translation, or of value to the ordinary Hebrew studeut?

It is *very* literal, and is by many regarded as of considerable value.

16. On the last page of Wigram's *Hebraist's Vade Mecum* he speaks of a Hebrew and Chaldee Concordance by Davidson ready for the press in 1867. Has it been published? If so, please name publisher and price.

A revised and corrected edition was published in London in 1876. It can be procured through B. Westermann & Co., 524 Broadway, N. Y. Price, $20.80.

HEBREW CORRESPONDENCE SCHOOL.

MAY ANNOUNCEMENTS.

1. No "Reports of Progress" will be required for May. Will those, however, who have not returned the April Report, be pleased to send it *at once*.

2. No lessons will be mailed the last week of this month.

3. The letters, questions and examination-papers of members are attended to with the greatest possible dispatch, but work has so increased of late that unavoidably there have been some cases of delay.

4. Should henceforth an advance lesson be mailed every week, those who are in the first section would finish their Course about the middle of August. It is the Instructor's desire, however, to *stretch out* the Course until October or even November. Indeed this is almost a necessity, for unless it is so arranged, it will be impossible to have the Grammar ready for the Summer School. We have but a single font of Hebrew type, and whenever a Lesson is to be set up the compositor must stop working on the Grammar. It is believed that the brethren who compose this section will appreciate the situation, and use the extra time thus gained, in the more exhaustive study of the lessons, or in the way of reviews. The expression of their opinion is desired.

5. No applications for admission to the Summer School will be received after June 1st.

6. New members are daily entering upon the Correspondence work. The rate of increase has been more rapid than usual during the past four weeks. Lack of space forbids the publication of their names and addresses.

7. The "Elementary" Course of the Correspondence School is fairly established. Already many names have been enrolled. The work does not begin until Sept. 2d.

8 Three examination papers have been received, from which the authors' names have been lost.

9. It will do no harm to say that there is a marked increase in the *quality*, as well as in the number of examination papers received. If this were not the case, there would be cause for discouragement.

10. The announcement of the conditions regulating the competition for the prize, offered for the best paper on Lesson XL, cannot be made until the June number of the STUDENT is published.

11. *Stamps for return postage should accompany all letters requiring an answer.*

THE HEBREW SUMMER SCHOOL.

INFORMATION.

1. Classes.

1. For Beginners. In the six weeks of *continuous* study almost as much will be accomplished as in the Junior year of a theological course.

2. For Review. Grammatical *drill*, committing of words, critical translations, reading "at sight,"—a profitable course for ministers who have "dropped" their Hebrew.

3. For Extempore Translation. A vocabulary of at least 500 words necessary, for admission to this class. The following will be read: Gen., Ex., Deut., Josh., Judg., Ruth, 1 Sam., 2 Sam., Esther, Neh., Prov., Song of Sol., Eccl., Lam., and *selections* from Isa., the Psalms, and the Minor Prophets.

4. For the Critical Study of Nahum. In connection with which, special attention will be given to the "Syntax of the Hebrew Tense." Prof. W. Henry Green's notes on *Nahum* (in his Heb. Chrestomathy) will form the basis of this work.

2. Lectures.

The "Summer School" will be, at the same time, a "Ministers' Institute." Lectures on Old Testament topics will be delivered *every day*. Among others, the following lecturers *have been engaged:*

G. W. NORTHRUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.
GALUSHA ANDERSON, D. D., Pres. Chicago University.
SAMUEL I. CURTISS, D.D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.
JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.
T. W. GOODSPEED, D. D., Morgan Park, Chicago.
E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol. Sem., Chicago.
DAVID PAUL, D. D., First United Pres. Church, New Concord, O.
REV. HENRY C. MABIE, First Baptist Church, Indianapolis, Ind.
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.
DR. B. FELSENTHAL, Rabbi of Zion Synagogue, Chicago.

3. Time.

The School will open Tuesday, July 11th, at 10 A.M., and close Saturday August 19th. The First Class will recite *two* hours each day; the Second and Third, *three*, and the Fourth Class *one*. *No admission to the First Class after July 13th.*

4. Rooms and Boarding.

The Baptist Union Theological Seminary has kindly offered the use of its building at Morgan Park. Furnished rooms are thus to be had *free of cost*. The boarding club, in the Seminary building, will be managed by the Rev. H. L. Stetson, of Logansport, Ind. The price of board will be $3.50 per week.

Later. All the rooms in the Seminary building have been engaged. Furnished rooms and boarding may, however, be obtained in the "Chicago Female College," which is near by, for $4.50 per week. *Application should be made at once.*

5. Morgan Park.

This suburb is eight miles south of the city limits, on the Chicago, Rock Island & Pacific R. R. *Special* commutation tickets will be issued to those who attend the School. These can be procured at "The Standard" office, corner of Dearborn & Randolph Sts., or through the Instructor.

6. Tuition and Incidentals.

That all who *desire* may be *able* to avail themselves of the opportunity, *no charges for tuition* will be made; an incidental fee of three dollars, however, will be charged, in order to cover the expenses of advertising, postage, care of building, etc.

7. In General.

(1.) The "School" will combine all the advantages of a "Ministers' Institute" with those of regular and systematic class-room drill.

(2.) It will afford pastors an opportunity for doing that work in Hebrew which, as many of them feel, *ought to be done*, but for which they are unable to find time in the midst of their pastoral duties.

(3.) It will be an exceedingly economical way of spending a vacation, the whole cost, outside of traveling expenses, being little more than twenty-five dollars.

(4.) The characteristics of the "School" will be (*a*) *The Inductive Method*, (*b*) THE EXTEMPORE METHOD, (*c*) CONTINUOUS WORK.

Address, W. R. HARPER,
MORGAN PARK, CHICAGO.

OSBORNE & COLEMAN'S

MAPS OF PALESTINE AND PARTS OF SYRIA

Revised to 1882.

LARGER MAP 9½ x 6 FT. $10.50; SMALLER 3 BY 4½ FT. $3.00.

1. This is the

ONLY MAP OF PALESTINE,

Published in this country, which represents the facts of ACTUAL SURVEY as obtained from the *English Exploration Fund Atlas* and surveys sent to the authors since 1880.

2. You will see the *correct appearance of that land*, as you HAVE NEVER SEEN IT BEFORE, and that all former maps have failed to give anything like the scriptural distinctions between

The "Hills," and the "Valley," or "Va e," or Low Country and "The Plain"

the SHEPHELAH, &c., of Joshua XI. 16. &c., illustrating the travels of our Saviour as no other maps have yet done because they did not contain the true Mountain system.

3. It is the only map of Palestine giving a strictly correct and graded TABULAR LIST of 270 places whose sites have been discovered, with more or less certainty, and how to find any one immediately on the map, with its correct distance from Jerusalem, from surveyed measurements and not from guess work. No map could give this item before the survey of 1880. There is not a Bible Dictionary now published which contains this feature, neither Schaff's (S. S. Union), nor Westminster Bib., nor McClintock and Strong's, nor Smith's, nor Kitto.

Address:—

Osborne & Coleman,
(University) Box 74, Oxford, O.

THE HOLY LAND!

Its History, its Souvenirs, its Sites, and its Monuments.

Picturesque Palestine, Sinai, and Egypt.

BY THE MOST EMINENT PALESTINE SCHOLARS AND EXPLORERS,

With an introduction by the very REV. DEAN STANLEY, D. D.

Superbly illustrated with Entirely Original Engravings on Steel and Wood, from Sketches recently made on the Spot by the noted Artists Harry Fenn and J. D. Woodward.

CONDITIONS OF PUBLICATION.

"Picturesque Palestine, Sinai, and Egypt," is published by subscription, in semi-monthly parts, at Fifty Cents each. The work will be completed in Forty Parts; the size imperial quarto.

Each part contains one highly-finished engraving on steel, and a large number of finely-executed woodcuts, printed on heavy, toned, highly-calendered paper, made expressly for this work, in the best manner known to the art.

Subscriptions received for the entire work only. An agent will wait upon any person who will notify us, if at all accessible from New York or from any of our agencies in other cities; or subscribers may remit by post, for one or more numbers at a time, and receive their numbers by mail, which will be carefully wrapped and postage prepaid.

The work is also issued in DIVISIONS, each division containing *ten parts*, and bound in cloth, gilt edges. Price for each division, $7.50.

D. APPLETON & CO., PUBLISHERS,
1, 3, & 5 Bond St., New York. 145 Wabash Ave, Chicago.

ONLY 1000 HEBREW
words occur above twenty-five times.

THE

"HEBREW VOCABULARIES"

contains these words arranged in fifty-five lists.

LISTS I-V. Verbs, with the number of occurrences in each species.
LISTS VI-XI. Nouns, occurring (1) 500-1000, (2) 200-500, (3) 100-200, (4) 50-100, (5) 25-50 times.
LIST XII. Perfect Verbs, occurring 25-5000 times.
LISTS XIII-XXIX. Imperfect Verbs, occurring 25-500 times.
LISTS XXX-XLIX. Nouns classified according to signification: as designating or relating to (1) The Celestial World, (2) Divisions of Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc.
LISTS L-LIII. (1) Prepositions and Prepositional Phrases, (2) Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.
LIST LIV. One hundred English Verbs with their most common Hebrew Equivalents.
LIST LV. One hundred English Nouns with their most common Hebrew Equivalents.

A beautifully printed book, 128 pp. (every other page being left blank for "Texts and Remarks"), bound in cloth. Price, $1.00.

Address, W. R. HARPER,
MORGAN PARK, CHICAGO.

דברי־יום ביומו

HEBREW CORRESPONDENCE SCHOOL.

ELEMENTARY COURSE.

For those who desire to begin the study of the language.

INFORMATION.

1. The Course.

Sixty *printed* lessons—sent, one each week, by mail, during which time the Class, beginning with the alphabet, will accomplish the following work:

1. Learn in regular order and with absolute thoroughness the main principles of the grammar.
2. Acquire a vocabulary of *five hundred* words; these words being taken up, a few at a time, in the order of their occurrence, *e. g.*, first, those occurring 1,000 to 5,000; secondly, those occurring 500 to 1,000 times, etc.
3. Read critically from ten to fifteen chapters of Genesis.

At the end of the Course, the Class, *it is promised*, will be able to read with comparative ease any of the historical portions of the Old Testament.

It is desired, here, to emphasize the fact, that the Hebrew *is not a difficult language to learn*; it can be acquired with *one-half* the study necessary to acquire Latin or Greek.

2. The Method.

A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be *written out by the student each week*, and mailed to the Instructor. These will be returned *promptly* with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of *transliteration*.

3. Books.

Only three books will be needed for the entire course:

1. "A Hebrew Manual" ($2.00).
2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, $2.00).
3. "Hebrew Vocabularies" ($1.00)

These books are prepared by the Instructor, and can be purchased only from him.

4. For Whom Intended.

This course of study is intended for three classes:

1. For ministers who have never studied the language.
2. For ministers who, perhaps, have given it some attention, but not sufficient to render it of any practical advantage to them.
3. For Sunday School teachers, and Bible students. (*Classes have been formed by the Sunday School Association, of London, for instructing Sunday School teachers in Hebrew*).

All who enter will be expected to *begin with the alphabet*.

5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

6. Tuition.

The tuition for the sixty lessons will be fifteen dollars, payable *five dollars* in advance, and after three months, *one dollar* each month.

7. In General.

1. The announcement is made *thus early*, that all who wish to enter upon the work may have ample time in which to arrange for it.
2. That the Hebrew language can be learned in this way, is as certain as that such a language was ever spoken.
3. Those who obtain a start in the language by *this* course, will be enabled to continue the study of it in the more advanced course which has been in operation for over a year.
4. In writing for additional information, please be careful to state that it is information concerning the *Elementary Course* that is desired.

Correspondence Is invited.

PROGRESSIVE COURSE.

For the critical study of Etymology and Hebrew Prose (Exodus).

INFORMATION.

1. The Course.

Forty-eight *printed* lessons—sent, one each week, by mail. Subject matter, the Book of Exodus, of which twenty-four chapters will be read during the year. Each lesson includes the following:

1. Grammatical notes on a specified number of verses, with references (1) to the Instructor's "Elements of Hebrew," (2) to Gesenius' and (3) to Green's grammar.
2. *Inductive Lessons* drawn from the passage under consideration.
3. Grammatical questions, answers to which have been given in the preceding references.
4. General questions on the more important exegetical points.
5. Review questions on the preceding lesson.
6. Grammatical principles—the entire grammar covered in the course—studied by the inductive method.
7. Ten to fifteen words to be committed, arranged in the order of their frequency; *e. g.*, first, those occurring 1000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

2. The Method.

The lesson mailed each week is studied by the pupil. Questions sent to the Instructor in regard to difficulties, or for further information *are answered*. (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, *it is not expected that the answers must be written out and sent to the Instructor.* Every *tenth* lesson, however, is an *examination* lesson, the papers of which are sent to the Instructor and by him *returned with corrections and suggestions.* The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor), "Hebrew Vocabularies." These books may be obtained at *reduced prices* through the Instructor.

4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

5. The Club.

The Club now numbers nearly *four hundred* members, from over *forty* different States and Countries, representing *fourteen* different denominations. Is it any longer an *experiment?*

6. Tuition.

The tuition is *eight dollars* for the forty-eight lessons. Let no one, however, deny himself this opportunity for lack of means to pay the tuition.

7. In General.

1. Members may enter *at any time*, commencing with the first lesson.
2. They may proceed as rapidly or as slowly as desired.
3. If *one lesson a week* is too much, lessons *may* be sent less often.
4. The lessons may, at any time be discontinued for a short period at the pleasure of the pupil.
5. A "sample lesson" and the "Roll of the Club" may be had upon application.

דברי־יום ביומו

THE

HEBREW STUDENT

is the only periodical in the United States devoted exclusively to the interests of OLD TESTAMENT STUDY.

It aims to be to a certain extent popular in its character and to encourage, and, so far as possible, to instruct all classes of Old Testament students. It is not intended solely for those who are acquainted with the Hebrew language. It is conservative in its attitude towards "new theories" but encourages judicious discussion of all questions of criticism. The leading articles of each number are furnished by the most eminent scholars and writers in this department of study.

The following may be mentioned as a partial list of the contributors:

PROF. E. BENJ. ANDREWS, Newton Theological Seminary, Newton Centre, Mass.
PROF. WILLIS J. BEECHER, D.D., Presbyterian Theological Seminary, Auburn, N. Y.
PROF. CHARLES A. BRIGGS, D. D., Union Theological Seminary, New York City.
PROF. S. BURNHAM, Baptist Theological Seminary, Hamilton, N. Y.
PROF. SAMUEL I. CURTISS, D.D., Congregational Theological Seminary, Chicago.
PROF. CHAS. ELLIOTT, D.D., London, Ontario, Canada.
DR. B. FELSENTHAL, Rabbi of Zion Synagogue, Chicago.
PROF. NORMAN FOX, 164 West Fifty-eighth St.- New York City.
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.
PRES. G. W. NORTHRUP, D.D., Baptist Union Theological Seminary, Chicago.
PROF. HENRY S. OSBORNE, University, Oxford, O.
PROF. HOWARD OSGOOD, D. D., Rochester Theological Seminary, Rochester, N.Y.
REV. JUSTIN A. SMITH, D.D., Editor of "The Standard," Chicago.
PROF. JAMES STRONG, S.T.D., Drew Theological Seminary, Madison, N. J.
PROF. B. C. TAYLOR, Crozer Theological Seminary, Chester, Pa.
PROF. W. C. WILKINSON, D.D., Tarrytown, N. Y.

The Journal has received the highest commendation and endorsement of denominational leaders and the religious press. Ministers of all denominations have welcomed it heartily.

Will not every one who is interested in the advancement of Biblical Knowledge give us his assistance in this enterprise by subscribing at once for the Journal?

SUBSCRIPTION.

Price, per annum, prepaid, $1.
Single copy.... ....10 cts.

Remittances to this amount may be made in unregistered letters at the risk of the publisher.

ADVERTISEMENTS.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion. Rates for longer time will be furnished upon application. The circulation is 3000 copies per month among the most intelligent clergymen, teachers and students of the country, thus making it an excellent medium for those who desire to reach this class of men.

ADDRESS

E. B. MEREDITH, Publisher,
89 Randolph St., Chicago.

AGENTS WANTED FOR THE

PICTORIAL HISTORY of the WORLD

Embracing full and authentic accounts of every nation of ancient and modern times, and including a history of the rise and fall of the Greek and Roman Empires, the middle ages, the crusades, the feudal system, the reformation, the discovery and settlement of the New World. etc., etc. It contains 672 fine historical engravings, and is the most complete History of the World ever published. Send for specimen pages and extra terms to Agents. Address

NATIONAL PUBLISHING CO.,
Chicago, Ill.

SEND TO

F. G. THEARLE,

151 Wabash Avenue, Chicago,

For any books in the market.

We keep all of the Standard

Greek and Hebrew Text Books, Bibles, Testaments.

Also sell the books prepared by Prof. Harper.

BEST DISCOUNTS TO MINISTERS.

A copy of our valuable selected catalogue of New and Standard Text and Theological Books FREE.

THE

BIBLE READER'S COMMENTARY.

(Next the Bible)

THE BEST BOOK IN THE WORLD.

Two Royal Octavo Volumes,
Over 1500 pages & 100 special Illustrations.

BY REV. J. GLENTWORTH BUTLER., D. D.

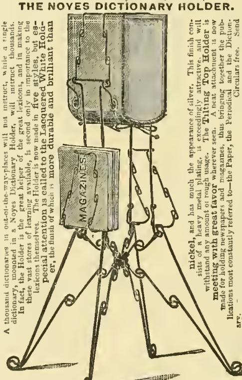
PRICE, in cloth, $5.00 per volume.
" in dark roan, $6.00 "

Agents wanted in every county in state.

For terms, address

D. APPLETON & CO.,
152 & 154 Wabash Ave., Chicago, Ill.

A PLACE FOR YOUR DICTIONARY,
A PLACE FOR YOUR NEWSPAPERS,
A PLACE FOR YOUR PERIODICALS,
And an ornament for your house, all in one,
THE NOYES DICTIONARY HOLDER.



A thousand dictionaries in out-of-the-way-places will not instruct, while a single dictionary, mounted in a Noyes Dictionary Holder, will instruct thousands. In fact, the Holder is the great helper of the great lexicons, and in making these vast stores of learning available, is second only in importance to the lexicons themselves. The Holder is now made in **five styles**, but especial attention is called to the **Lacquered White Holder**, the finish of which is **more durable and brilliant than nickel**, and has much the appearance of silver. This finish consists of a heavy metal plating, is exceedingly attractive, and will withstand any amount of rough usage. The **Tilting Top Holder** is **meeting with great favor** wherever seen. A neat attachment is now made for holding newspapers and magazines, thus bringing together the publications most constantly referred to—the Paper, the Periodical and the Dictionary. Circulars free. Send for them **now.**

PRICES:

Japanned, each $2.00, with tilting top, $3.00
White finish, " 3.00, " " 4.00
Brass, 10.00
Attachments for magazines, per pair 50 cts.

Arrangements have been made with the manufacturer, whereby we can furnish the above holders to clergymen at 25 per cent. off the above figures. Address,

E. B. MEREDITH,
89 Randolph Street, Chicago.

F. H. REVELL,

PUBLISHER and BOOKSELLER.

Theological and other Religious Literature

A SPECIALTY.

RECENT ISSUES.

Bible Commentary, vol. 4, N. T., on Epistles, Hebrews to Revelation inclusive	5 00
International Revision Commentary, vol. I, on Matthew, by Prof. Schaff	1 00
The World's Witness for Christ, by Williams	1 00
Homiletics, by Prof. J. M. Hoppin	3 00
Principles of Church Polity, by Prof. Geo. Ladd	2 50
One Religion. Bampton Lecture for 1881	3 50
Gospel of Christ, by Thorold	1 25
Studies in Life of Christ, by A. M. Fairbairn	1 75
Sermons by J. Oswald Dykes, D. D., new edition	1 50
Hugh Miller's Works, new ed., 6 vols.	9 00
Theory of Preaching, by Phelps	2 50
Paul, the Missionary, W. M. Taylor	1 50
Lecture on Apologetics, by H.B.Smith	1 00
Philosophy of Religion, by J. Caird	3 00
Meyer's Commentaries, Pastoral Epistles	3 00
Meyer's Commentaries, James, Peter, John and Jude	3 00

Hebrew and English Index to Lange's Commentaries of the Old Testament	$ 50
New Testament in Original Greek, by Westcott and Hort. vol.I, $2.00; vol.II,	2 00
Hebrew and Chaldee Lexicon, by Davies, revised by E. C. Mitchell, D.D.,	4 25
Hebrew and English Psalter	1 00
Harmony of the Gospels, Greek, by F. Gardner, D. D.,	3 00
Gesenius' Hebrew Grammar. Davies, revised by E. C. Mitchell, D. D.,	3 00
Critical Hand-book to the Study of the Greek New Test. By E. C. Mitchell, D. D.,	1 75
Grammar of New Testament Greek, by A. Buttman	2 75
Alfords Greek Testament, 4 vols., cloth	30 00
Hebrew Bible	2 00
Hebrew and English Bible	3 00
Emphatic Diaglot, Wilson	4 00
Greek Testament, Scrivener	1 75
" "	60
" " Revised Oxford	1 75
" " Greenfield	75
Greek and English Concordance, by Hudson	2 50
Greek, Hebrew and English Concordance, by Young, cloth	3 65
sheep	4 50

STANDARD, HISTORICAL, MISCELLANEOUS, POETICAL and GIFT

BOOKS

Liberal discount to ministers and teachers. Libraries selected with great care and supplied as per "Our popular plan. Correspondence solicited.

F. H. REVELL,

148 & 150 MADISON STREET,
CHICAGO.

THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

VOL. 1 CHICAGO, JUNE, 1882. No. 3.

DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes

BY

SAMUEL IVES CURTISS, D. D.,

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY.

ARTICLE No. III.

§ 13. PARTS OF THE PENTATEUCH WHICH ARE ATTESTED AS WRITTEN BY MOSES.

There are in the Middle Books of the Pentateuch certain portions, concerning which it is expressly said that they were written down by Moses:

(1) The so-called Book of the Covenant (סֵפֶר הַבְּרִית, Ex. xxiv. 7), which contains the Decalogue and the fundamental laws of the Sinaitic covenant (Ex. xx—xxiii).

(2) The laws of the renewed Sinaitic covenant, which are contained in Ex. xxxiv. This so-called law of the second tables is attested in Ex. xxxiv. 27 as written by Moses.

(3) Jehovah's determination to destroy Amalek, which Moses was to put in documentary form, that it might be observed by Joshua (Ex. xvii. 14, where בַּסֵּפֶר as in Is. xxx. 8 has the generic article).

(4) The list of stations (Num. xxxiii. 2).

(5) The Tora contained in Deuteronomy (Deut. xxxi. 9, 24).

(6) The song (Deut. xxxi. 19, 30) which is appended to Deuteronomy.

The attestation that these parts of the Pentateuch were written by Moses does not at all justify the conclusion that he was the author of the entire Pentateuch, certainly not of the whole without exception, because it closes with the account of his death. Even Deut. xxxi. 9 does not require us to suppose that the entire Pentateuch was recorded by Moses, for the book of the Tora which Moses wrote is only the legislative part of Deuteronomy. The *terminus a quo* of that to which this testimony of Moses refers is Deut. iv. 4, and the *terminus ad quem* is the peroration (Deut. xxvi. 16–19) and the subscription (Deut. xxviii. 69). Everywhere in Deuteronomy we are to understand by "this Tora," the second law of the fortieth year of the Moabitic legislation.

§ 14. THE PRESENT CONDITION OF PENTATEUCHAL ANALYSIS.

As we now prepare to test these declarations of the Tora respecting itself, it seems to be indispensable that we should previously become acquainted with the present condition of the critical analysis and its terminology.

(1) The book, comprehending a history of the people and their legislation, which is based on all the original excerpts contained in the Pentateuch, begins with the account of creation, Gen. i. 1—ii. 4, and is continued in the *toledoth* of Adam (Gen. vi). According to Dillmann it is designated as A, according to Wellhausen as Q (*quatuor*), that is the Book of the Four Covenants (Adam, Abraham, Noah, Israel).

(2) It is absolutely impossible that Gen. ii. 5–iv can have come from the same author. The author of the Book of the Four Covenants has received this history of the first human pair, and of the first family from the Jahvist who is designated by Dillmann as C and by Wellhausen as J.

(3) In the twentieth chapter of Genesis we meet with a third narrator, who like Q calls God Elohim until the beginning of the Mosaic history; but he is distinguished by a peculiar style and language. This is the so-called second Elohist, who is older than the other: he is designated by Dillmann as B, and by Wellhausen as E.

(4) The writings of the Jahvist and second Elohist, before Q embodied excerpts from them, were already blended into one whole (JE). Wellhausen calls the one who blended them together the Jehovist in order to distingnish him from J (the Jahvist).

(5) But also Q was gradually expanded. The work which grew up in this way among the priests, to whom the transmission of the Tora was committed, we call, after Wellhausen, the Priests' Code (PC).

(6) Besides JE and Q we distinguish the collection of laws, Lev. xvii—xxv, with the peroration in chapter xxvi. We name it with Klostermann the Law of Holiness (LH), since it confirms its precepts with the words: "I am Jehovah," and always lays special emphasis on the fact that Jehovah is holy and is to be hallowed.

(7) Deuteronomy was, as it appears, an organic part of the priestly code, when LH received its present shape; for LH forms a connecting link between the Jehovistic and Deuteronomic language of the law and that of the Elohist.

(8) But besides the sources that we have mentioned the moulding hand of an editor (Redacteur), R, is evident throughout the entire Pentateuch, who in distinction from the author of Deuteronomy (*Deuteronomiker*) is called the Deuteronomist, so far as his editorial additions exhibit the point of view and the manner of expression which we find in Deuteronomy.

We are convinced that these parts are to be distinguished in the Pentatench. We are confident that the view which was dominant before Graf, that J

intended to supplement Q, must be given up. But we consider the decisions of the present criticism respecting the time, origin, and historical value of these portions as certainly immature and not duly established. Dillmann rightly recognizes in the Priests' Code old foundations which he partially designates as S (Sinai). This brings us back to the testimony of the Tora, contained in the preceding paragraph, respecting itself.

Remark. Enemies of Christianity and of revealed religion raised the first opposition against the Five Books of Moses. A philosopher in the *Apocritica* of Macarius of Magnesia, held that nothing was preserved which had been written by Moses; all was consumed when the temple was burned, and that which now bears Moses' name was written eleven hundred and eighty years afterwards by Ezra and his coadjutors. The emperor Julian, as his views are found in Cyrillus, was more conservative. He considers the Pentateuch, concerning whose religious contents he has a very low opinion, as a work of Moses, but not throughout, since Ezra has added many of his own ideas. There is rather more reason for the views concerning the Pentateuch expressed by Carlstadt, Hobbes, and Spinoza. But the first founder of the critical analysis was Astruc (d. 1766 in Paris), author of the *Conjectures sur les memoires originaux*, etc., Brussels, 1753. This celebrated physician is the father of the documentary hypothesis and, above all, of the distinction between two chief writers, according to their use of the divine names. The fragmentary hypothesis, founded by Geddes (d. 1802) and Vater 1802–5, is only distinguished from the documentary hypothesis in the opinion, that the Pentateuch is a planless, checkered mosaic. The documentary hypothesis became a supplementary hypothesis, and was carried out to the finest point in Tuch's Genesis, Halle, 1838; he discriminates the Elohist from the Jehovist as the writer who extended and completed the work. Stähelin maintained (1843) that the Jehovist and the Deuteronomiker were one person, but this opinion is certainly wrong. Instead of this identification of J and D, the Elohistic work was divided with greater propriety into two Elohistic narratives, namely by Hupfeld 1853, and even by Ilgen, *Urkunden des jerusalemischen Tempelarchivs*, 1798. Of these two narratives, the author of the so-called fundamental document was always considered the elder, until Graf in this respect transmitting and developing the views of his teacher, Professor Reuss, effected a subversion of the previous theory of the Pentateuch, since he sought to prove, that the supposed fundamental document was the youngest and indeed the post-exilic portion of the Pentateuch, even including, for the sake of consistency under the pressure of Riehm, the primitive historical parts contained in Genesis. The chief work of Graf is entitled: *Die geschichtlichen Buecher des alten Testaments*, Leipzig, 1866. After his example the analysis of the Pentateuch together with Joshua is carried through by Kayser, and finally by Wellhausen. His history of Israel is the most important work from this standpoint and, in the Biblical province, has won a fascinating power which can be compared with the influence of Hartmann's *Philosophie des Unbewussten*. But we can acknowledge that the Priests' Code as it lies before us is the youngest portion of the Pentatench, that is, that it represents the latest development of the Mosaic law, and yet at the same time maintain, that with reference to its chief mass it codifies histories and laws transmitted from the Mosaic age. The cardinal question around which everything turns is this: Is that which the priestly code relates concerning the Mosaic time a pure fabrication, or is it tradition? We consider it tradition. Moreover our standpoint is different in this respect, that we deny to the new theory of the Pentateuch the value of being a final solution. The analysis of the Pentateuch is not yet more than one hundred years old. It has run through many phases which were called hypotheses, while for the latest phase not only a preponderating probability is claimed, but even infallible certainty.

§ 15. The Decalogue.

The affirmation, that in the Holy Scriptures all is both divine and human, is also true of the Decalogue (Ex. xxxiv. 28; Deut. iv. 13; x. 4). The two tables of stone are called God's work, the writing upon them God's writing (Ex. xxxiv. 15 sq., compare xxxi. 18), also the writing of the new tables xxxiv. 1, although Ex. xxxiv. 27 sq. seems to say, that Moses served in some way as an instrument in the divine writing. Undoubtedly Moses' soul was the laboratory in which the divine thoughts of the Decalogue found human expression. And since the Decalogue is the most unquestionable document of the Sinaitic legislation (compare P's. xxiv. 4 with Ex. xx. 7), we may expect in some degree to make through it a representation of Moses' method of thinking and speaking. The Decalogue however has a Jehovistic and Deuteronomic character, compare the following expressions: כֹּבִית עֲבָדִים Ex. xiii. 3, 14 and Deut. vi. 12; vii. 8 sq., אֱלֹהִים אֲחֵרִים Deut. vi. 14; vii. 4 sq. הָשִׁבִּים, כִּמְעַל, except in the Decalogue, occurs only in Deut. iv. 39, and כְּמִים מִתַּחַת לָאָרֶץ only in Deut. iv. 18; as in Deut. iv. 24; vi. 15; שִׁלְּשִׁים *posterity of the third generation*, Gen. l. 23, (certainly does not belong to Q); אָמָה *maid* as in Deuteronomy, where שִׁפְחָה never occurs. בִּשְׁעָרֶיךָ *in thy gates* as about twenty times in Deuteronomy, but nowhere else in the Pentateuch. To which must yet be added, that לְאֹהֲבִי, which never occurs in the Middle Books of the Pentateuch, rests upon the exclusively Deuteronomic command: "Thou shalt love God," and that לְמַעַן יַאֲרִיכוּ is a favorite Deuteronomic motive. Hence if one of the two different characteristic modes of representation in the Pentateuch go back to a primitive Mosaic type, it is the Jehovistico-Deuteronomic and not the Elohistic. Even the basing of the command for the observance of the Sabbath (Ex. xx. 11)

upon the hebdomad of the creation does not contain anything characteristically Elohistic. If it contained anything of that character, it would appear as a later interpolation. That it is such, does not follow from Deut. v. 15, where the command for the observance of the Sabbath has another ground. The Decalogue is there freely reproduced in the oratorical flow of an exhortation, but not literally. On the contrary, we may conclude from the lyric echo in Ps. viii. that this account of the creation was even in existence in the time of David. It is all the more certain, that even Moses knew the traditions which are written down in it; and why may we not assume, that the Elohist in Gen. ii. 2 sq. follows the reason for the foundation of the Sabbath given in the Decalogue?

§ 16. The Book of the Covenant and the Law of the Second Table.

These fundamental laws of the first conclusion of the covenant (Ex. xx. 22 sqq., xxi–xxiii) and of the conclusion of the renewed covenant (xxxiv), spring from JE. The latter are a concise repetition and in some point a continuation of the first from J. For the law concerning the first-born (xxxiv. 19 sq.) resembles the Jahvistic law (xiii.12 sq.). On the contrary the fundamental laws in their more extended but partially more universal wording, are essentially so reproduced as they were in E, who in this respect appears to be the elder of the two. The twofold testimony that these laws were recorded by Moses, properly considered, reduces itself to one, that according to the account in E and J he wrote down the fundamental laws of the Sinaitic covenant; and the examination is confined to the question, whether the series of laws which are undoubtedly older (xx. 22 sqq., xxi–xxiii), (not to speak of the possibility of later editorial additions) can legitimately claim that they were formulated and written by Moses. We answer this question in the affirmative. Undoubtedly the antique word זִכּוּר is peculiar to this book, which has been transmitted from it to xxxiv. 23; Deut. xvi. 16; xx. 13. Furthermore the prevailing designation of the magistrates as הָאֱלֹהִים, and also פְּלִילִים (Ex. xxi. 22, which is found elsewhere only in Deut. xxxii. 31, and from there has been adopted in Job. xxxi. 11); further רְגָלִים for פְּעָמִים, which occurs elsewhere only in the section concerning Balaam Num. xxii. 28, 32; הָדַר *to adorn* with the tropical meaning of *preferring*, Ex. xxiii. 3, which only occurs again in Lev. xix. 15 (L II). עָזַב *to release, to free* (xxiii. 5) like Deut. xxxii. 36. Besides the following technical terms are without any further authentication in the Old Testament: כְּלֵאָה and דִּמַּע xxii. 28; יצא לַחָפְשִׁי and שִׁלַּח חָפְשִׁי for *manumission* xxi. 2, 26 sq.; בְּנַפּוֹ with his person (*back, body*), equivalent to *be alone* xxi. 3; שְׁאֵר *food* xxi. 10; עֹנָה *cohabitation* xxi. 10; בְּעֵרָה *conflagration* (compare תַּבְעֵרָה Num. xi. 3); אֵיב *to be hostile* xxiii. 22. The complexion of the language is different entirely from that of the Priests' Code, and from that of E (for words like אָבָה and אָסוֹן, which occur only in the history of Joseph, are not characteristic of E in distinction from J and D). It is precisely that which is peculiar to the Jehovist and, in a more developed way, to the Deuteronomiker. Especially the promissory end with the peculiar image of the angel (Ex. xxiii.20 sqq.) sounds extremely Jehovistico-Deuteronomic. We here see in the Book of the Covenant as well as in the Decalogue the peculiar Mosaic type.

Remark 1. First Ewald and after him Bertheau called attention to the fact, that the laws of the Book of the Covenant permit decadal series to be recognized, which here and there, as Ewald added at a later time, may frequently be divided into five parts. Accordingly Dillmann reckons in xxii. 6–16 ten legal axioms concerning trusts, loans, and the seduction of a virgin, and in xxi. 18–32 ten (5+5) legal axioms concerning bodily and mortal injuries.

Remark 2. The law of "the two tables" is characterized, in contradistinction to the Book of the Covenant, as a younger recapitulation of the fundamental law; for example, through the fact that the feast of pentecost in the Book of the Covenant is the feast of harvest (xxiii. 16), while on the contrary it is here xxxiv. 22, called the feast of weeks, a name which is then continued in Deuteronomy. In the Priests' Code briefly שָׁבֻעוֹת (Num. xxviii. 26) is the name of the feast; and it is further characterized by the exchange of the old רְגָלִים (xxiii. 14), with the commonly understood פְּעָמִים (xxxiv. 23 sq.). The verse xxxiv. 26 is the literal repetition of xxiii. 19, which corresponds to the secondary relation of the law of the two tables to the Book of the Covenant.

Remark 3. The law concerning the sacrificial altar (Ex. xx. 24–26) is the main support of the new theory of the Pentateuch. It is said that here the erection of altars everywhere in the land at the pleasure of each individual is indicated (Knobel and Dillmann hold the same view); but through the qualifying sentence: "In every place, where I shall establish a remembrance of my name," all free will is removed in the erection of altars. This law is certainly older than the appointment of the tabernacle of the covenant, with its altar of burnt-offering, and older than the inauguration of the Aaronitic priesthood. But it does not follow from this, that these belong to a much later post-Mosaic age. The law which was thereby rendered powerless came again into force, when there was no such central sanctuary, and when the centralization could not be sustained. It is the only passage in the Tora, which under certain conditions legalizes the *Bamoth* (E. V. high-places). The new theory strains the carrying power of this one passage.

§ 17. The Destruction of Amalek and the List of Stations.

The divine sentence, Ex. xvii. 14, which Moses is to record that it may be remembered is: "I will

destroy the remembrance of Amalek from under the heavens." The narrative is historical, for Deuteronomy xxv. 19 calls special attention to it, and Samuel declares (1 Sam. xv.) that Saul shall lose the throne because he has not acted strictly in accordance with it.

The fact that Moses registered the stations is indisputable; but it is neither affirmed nor can it be proved that Num. xxxiii. is his own list of stations; yet aside from some additions to the names of the stations, it was neither made by E nor by J, but it is a document handed down from antiquity. For (1) we read here twenty names of stations, which never occur elsewhere, and of which sixteen from Rithma on (Num. xxxiii. 18) appear to belong to the thirty-seven years between the second and fortieth; (2) Four out of the forty-one stations in all are also named in Deut. x. 6–9, but with particulars which do not harmonize with Num. xxxiii; (3) Instead of the three stations from Iyye-Abarim on (Num. xxxiii. 45–47) seven others are named (Num. xxi. 12–20). We have here an instructive example of the frequent phenomenon, that the historical books of the Bible often repeat dissonant historical traditions with all fidelity, and refrain on principle from violent, harmonistic interferences with the text.

§ 18. Plan and Character of Deuteronomy.

Before we critically examine the statement of Deut. xxxi. 9, 24: "And Moses wrote this book," let us bring before us the construction of the book. It is a historical book in which Moses is introduced as speaker and indeed in such a way that his addresses are placed in one wide frame of introductory, intermediate and final historical portions. Two opening addresses (i. 6—iv. 40 and v. 1—xi. 32) between which the designation of the three free cities east of the Jordan falls (iv. 41–43, compare Num. xxxv. 14) prepare the final legislation in view of the projected possession of the land and unite them in a recapitulatory historical retrospect of the events from Horeb till Kadesh and Moab, with the fundamental legislation. These two great prologues are followed by the (*corpus legum*) body of the laws (xii—xxvi), which are succeeded by two corresponding perorations, of which the first xxvii—xxviii begins with the command: To write "all the words of this law" after the entrance into Canaan, upon the stones of Mount Ebal. In the second peroration (xxix—xxx) the covenant of the present, and at the same time of the future people, is renewed with Jehovah; life and death, blessing and cursing are given them as their choice, but at the same time on condition of their conversion, their future restoration from the exile is promised. Moses then confirms Joshua in his office and delivers to the Levitical priests and to the elders the Tora written by him for periodic, public reading (xxxi. 1–13). He and Joshua receive the command to write out the memorial song which follows in chapter xxxii. The Book of the Law as completed through this supplementary writing is given to the Levites for preservation in the side of the ark of the covenant (xxxi. 14 sqq.) The memorial song with the closing exhortation is purposely placed at the end of the book. In xxxii. 48 the language of the earlier books recommences, so that the blessing of Moses properly lies beyond the real Deuteronomy. The historiographer, who reports in it the testamentary addresses and last regulations of Moses, is neither Moses, nor does he claim to be. For he distinguishes himself from him by introducing him as speaking (i. 1–5; iv. 44–49), and adopts into Moses' addresses much that is historic (iv. 41–43; x. 6–9), and archæological (ii. 10–12, 20–23; iii. 9, 11, 13 sec. clause, 14), which distinguishes itself as all the more foreign, the more remarkable the deep psychological truth of the contents and tone of these addresses is. They breathe the deep emotion of one about to die; and the pain at being refused entrance with Israel into the promised land gives them a melancholy tone. Even the statement: "And Moses wrote this book," is made respecting Moses, and is not a testimony which Deuteronomy makes for itself, but the testimony of the Deuteronomiker, that Moses left behind him a Tora in his own hand. This is contained in Deuteronomy, but it is not identical with it.

§ 19. The Mosaic Tora of the Fortieth Year.

We may gather from Deut. xxvii. 8, that the testimony in Deut. xxxi. 9 and 24 merely refers to the kernel of the Mosaic legislation, which is found in Deuteronomy historically framed and introduced. According to this passage, when the people have reached the land of the Jordan, they are to write all the words of this law upon stones of Mount Ebal covered with plaster (compare Josh. viii. 30 sq. with Deut. xvii. 18, where מִשְׁנֶה indicates a copy of this Tora). An abridged copy of this Tora is intended, namely of that Tora which is announced in Deut. iv. 44, and which after a second preface begins with a new superscription (xii 1). But this code of laws does not like the Book of the Covenant make the impression of an immediate document adopted in its original form. For Deuteronomy in all its parts is a work from a single smelting. The historical connections, terminations, transitions, and accounts have the same complexion as the addresses; and this unity of color is also observable, although in a conceivably less degree, in the repetition (*deuterosis*) of the law (xii—xxvi). This never stands in actual contradiction with the prologues; for Deut. iv. 41 treats of the separation of the three trans-jordanic free cities and in xix of the separation of three cities on this side of the Jordan and their eventual increase. And as the chapters xii—xxvi so also the prologues contain retrospective references to the Book of the Covenant, for example Deut. vii. 22 refers to Ex. xxiii 19 sq.

Hence not only the Mosaic addresses, but also the Mosaic laws have passed through the subject-

ivity of the Deuteronomiker. Thus far we fully coincide with the results of modern criticism. In those parts which are both oratorical and historic, the Deuteronomiker, in the consciousness of his oneness of spirit with Moses, has expanded and developed a traditional sketch of Moses' testamentary addresses, in accordance with the frame of mind and situation of the departing lawgiver; and in the legal code he recasts the traditional legislation of the fortieth year in harmony with the ethical and religious requirements of his time. For Deuteronomy in distinction from the Priests' Code is a people's book. Not a few laws, which have no application to the time of the kings, prove that Deuteronomy really contains the final ordinances of Moses. The following are examples: xx. 15–18, for in the later royal period there was no longer any war with the old Canaanitic peoples; xxv. 17 sq., for the sentence of extinction had already been executed on Amalek; xxiii. 8 sq., for the exhortation to a thankful attitude toward the Edomites and Egyptians is contradictory to the later attitude of both peoples toward Israel; xii, for the permission to slaughter everywhere in the land presupposes the connection of the slaughtering for household use with the Tabernacle of the Covenant during the wandering in the wilderness; xvii. 15, for the command not to make a foreigner king is comprehensible in the mouth of Moses, but in so late a time as that of Josiah* without occasion and object; xviii. 21 sq., for the criterion here given of a true prophet could no longer be considered as sufficient in the seventh century. And why should not the substance of this legislation be Mosaic, since it is to be presupposed from the very outset, that Moses before his death, would once more have brought the law of God home to the hearts of the people, and further expounded God's will with reference to their future possession of their own land. If the Book of the Covenant is substantially Mosaic, then we must also presuppose for Deuteronomy Mosaic foundations; for the legislation of the fortieth year was the Mosaic *deuterosis* of the Book of the Covenant, and Deuteronomy, as it lies before us as the work of the Deuteronomiker, is the post-Mosaic deuterosis of this deuterosis.

Remark. In the code of laws also, there are many examples of that which is specifically Deuteronomic. The mountain on which the law was given is here also called Horeb (xviii. 16), the day on which it was given יוֹם הַקָּהָל (xviii. 16); the land of promise is here also called: "The land flowing with milk and honey" (xxvi. 9 and 15); the people of God are here also called עַם סְגֻלָּה (xiv. 2; xxvi. 18 like vii. 6); the occupation is here also called לְרִשְׁתָּהּ xii. 1; xv. 4; xix. 2; xxi. 1; xxiii. 21; xxv. 19; and הָאֵל equivalent to אֱלֹהָ is found in xix. 11 as in iv. 42; vii. 22.

*That is at the time when most German critics suppose that Deuteronomy was written. C.

The Rev. James Kingham died at Unst in February, 1879, aged one hundred and three. He had learned Hebrew and German after he was ninety.

SELF CONTRADICTIONS IN "The Old Testament in the Jewish Church."*

By Barnard C. Taylor, A. M.,
Prof. in Crozer Theological Seminary, Chester, Pa.

Prof. Smith says: "The theory of the Old Testament dispensation which orthodox theologians derive from the traditional view as to the date of the Pentateuch, is perfectly logical and consistent in all its parts." It has but one fault. It is not in harmony with the contemporaneous history of Israel or with the teachings of the prophets. We would expect then that a theory which he advanced as a substitute for the traditional one, would be consistent with the facts as given by the Old Testament in history and prophecy, as well as consistent with itself in all its parts.

Yet one would be convinced by the many trenchant and truthful reviews of his Lectures, which have been published, that his theory does not harmonize with the facts of the Old Testament. And it would seem also from a study of his Lectures that he is not even consistent with himself. There are statements that appear self-contradictory and inconsistent. There are arguments whose legitimate conclusions conflict with assertions and arguments in other places. And there are processes of investigation that violate the principles he has laid down as legitimate and necessary. These inconsistencies are not of equal importance. Some of them are of comparatively little significance, but others are most closely connected with the truthfulness of his theory. The object of this article is to point out some of these.

On p. 24 he says: "Ancient books coming down to us from a period many centuries before the invention of printing have necessarily undergone many vicissitudes." And he enumerates the corruptions to which such books are liable, and then gives the principles of criticism to be adopted in eliminating the errors and corruptions, and asserts that these principles must be used likewise in the study of the Bible, for it has undergone the same vicissitudes. But he adds: "The transmission of the Bible is due to a watchful Providence ruling the ordinary means by which ancient books have all been handed down." Thus the Bible is to be treated just like all other corrupted books of antiquity; yet Providence has been watching over it. One naturally asks in what does the watchful Providence consist? What did it accomplish?

Prof. S. rejects the Book of Chronicles from among his authorities, because he asserts that all that is found in this Book in addition to the narratives in Samuel and Kings is but a collection of comments which the Chronicler has added, to make the history harmonize with the practices of his own age. The additions are but colorings put in, as they might be by a modern preacher. And yet he admits (p. 167 and p. 219) that the author had access to authorities, for information, no longer ex-

(*The Old Testament in the Jewish Church. Twelve Lectures on Biblical Criticism. By W. Robertson Smith, New York. Appleton & Co., 1881.)

tant. But this admitted fact would account for the additions, and the theory of comments is gratuitous.

In attempting to prove that the Levitical law could not have arisen in the age of Moses, Prof. S. asserts most fully and emphatically that the Levitical legislation leaves no room for spontaneity. There can be no religion apart from the central sanctuary. Every act of worship is centred about the sanctuary of Jehovah with its priesthood and sacrifices. There could be no prayer, no worship, no forgiveness except at the one altar, from the very nature of the covenant (p. 234). But he says that the law was accepted, and practically enforced from the days of Ezra, and at the same time the people worshiped God at the synagogues away from the altar.

In the one place he argues that the law could not have existed while the people worshiped God in ways not prescribed by the law; in the other he admits that the law was in force while the people in practice deviated from its rigid requirements. On p. 212, he says: "The system of law as contained in the middle books of the Pentateuch and practically accepted from the days of Ezra, is a complete theory of the religious life. Its aim is to provide everything that man requires to live acceptably to God, the necessary measure of access to Jehovah, the necessary atonement for all sin, and the necessary channel for the conveyance of God's blessing to man. It is, I repeat, a complete theory of religious life, to which nothing can be added without an entire change of dispensation. The ceremonies were not less necessary because they were typical, for they are still regarded as divinely appointed means of grace, to which alone God had attached the promise of blessing." But on p. 380, we find this view of the law. "The whole tendency of this is to make personal religion more and more independent of offerings. The emotions with which the worshiper approaches the second Temple has little to do with sacrifice." "The daily religion of the Restoration found new forms. The Scripture, the synagogue, the practice of prayer elsewhere than before the altar, were all independent of the old idea of worship."

Was it then complete, or did it admit of other forms of worship? But if it did, could it not have been given in the days of Moses?

But there is another inconsistency in this connection. He says that worship as a spiritual thing is purely a New Testament idea, announced as a new thing by Jesus to the Samaritan woman (p. 223). And yet he says that the distinctive idea of the prophets was that the worship of Jehovah was a spiritual thing, unconnected with altar and ritual (see p. 282 sq.).

But again on p. 238 he says: "The very foundation of revealed religion is the truth that man does not first seek and find God, but that God in his gracious condescension seeks out man and gives him such an approach to himself as man could not enjoy without the antecedent act of divine self-communication. The characteristic mark of each dispensation of revealed religion lies in the provision which it makes for the acceptable approach of the worshiper to his God." If this is true, then approach to God by the altar and sacrifice was not acceptable till after the Exile. And if "there was no worship apart from the altar," then there could have been no acceptable worship at all in Israel, till after the Exile when the law was given. For he says: "Worship by sacrifice and all that belongs to it was no part of the divine Torah to Israel" (p. 298). Yet he says (p. 240) that Jehovah could be acceptably worshiped under the popular system.

His various positions may be put briefly as follows: In the Old Testament dispensation all worship was connected with the altar, yet the Prophets teach that the essence of religion was converse with Jehovah apart from altar and ritual, and after the Exile there was worship by prayer in the synagogues. There can be no acceptable approach to God except by ways which he has pointed out: worship by sacrifice was not divinely appointed before the Exile, yet God was acceptably approached by sacrifice before the Exile.

"Worship by sacrifice and all that belongs to it is no part of the divine Torah to Israel." But he says (p. 256): "The ark was settled at Shiloh, a legitimate priesthood ministered before it. There is no question that the house of Eli was the ancient priesthood of the ark. It was to the clan, or *father's house* of Eli, that Jehovah appeared in Egypt, choosing him as His priest from all the tribes of Israel. The priesthood was legitimate and so was the sanctuary of Shiloh, which Jeremiah calls Jehovah's place, where He set his name at the first."

Then God chose a priesthood even in Egypt; yet Smith says, "all that belongs to sacrifice was no part of the divine Torah to Israel." We are puzzled to know what it was chosen for. No sacrifices to offer. But he says (p. 358) that their "business lies less with sacrifices than with the divine Torah." Then they had *something* to do with sacrifices, only it was *less* than with the Torah. But with what "Torah"? There was none when they were chosen, and very little, according to Smith, at any time before the Exile. He also says the need of a class to explain the law arose when it was given at the time of Ezra, and that Ezra was the first of the class.

He says there was a priestly Torah having to do with sacrifices. But this could not have been given them by God, if sacrifices were not of "positive divine institution," as he asserts. He says, "Their knowledge was essentially traditional." "The prophets do not acknowledge the priests as organs of revelation" (p. 297). "Their Torah was the Mosaic Torah." Then it was practically restricted to the Ten Commandments according to Smith.

And yet he affirms (p. 311) that "to re-establish conformity between the practice of Israel's worship, and the spiritual teachings of the prophets, was to return to the standpoint of Moses, and bring back the Torah to its original oneness." According to

this, "the practice of Israel's worship," a worship by sacrifice, was derived from the Mosaic Torah. Though then no laws were given concerning sacrifice.

Another incopsistency appears in connection with the authorship of the Book of Deuteronomy. On p. 288, he says, "The theology of the prophets before Ezekiel has no place for the system of priestly sacrifices and ritual." And again p. 307, "Ezekiel is the first prophet who proposes a reconstruction of ritual in conformity with the spiritual truths of propheecy." Yet he says that Deuteronomy arose with the prophets (p. 362 sq.). And the aim of Deuteronomy was "to re-establish conformity between the practice of Israel's worship and the spiritual teachings of the prophets."

There is a conflict also in respect to the extent of the Covenant given at Sinai. Smith states (p. 311) that it consisted only of the Ten Words. Yet he admits on p. 370 that Jeremiah regards the Covenant as including part of Ex. xxii. And the authority of the prophets he shows is absolute and final (see p. 391 sq.)

Again a statement on p. 383 seems to conflict with one on p. 384. The former is, "That Ezekiel in these matters speaks not merely as a priest recording old usage, but as a prophet ordaining a new Torah with Divine authority, is his own claim." The other is, "Ezekiel's ordinances are *nothing else* than a re-shaping of the old priestly Torah."

Again (p. 309). The Jews from the age of Ezra down "assume that the law of ordinances, or rather the law of the works, moral and ceremonial, was the principle of all Israel's religion. They identify Mosaism with Pharisaism." But on p. 387 he says: "The new laws of the Levitical code are presented as ordinances of Moses, though when they were first promulgated, every one knew that they were not so."

Of the Book of Deuteronomy he says: "It was of no consequence to Josiah—it is of equally little consequence to us—to know the exact date and authorship of the Book" (p. 365). Yet on p. 25 he had said: "It is the business of the critic to trace back the steps by which any ancient book has been transmitted to us, to find where it came from and who wrote it, to examine the occasion of its composition, and search out every link that connects it with the history of the ancient world and with the personal life of the author."

It would seem from this that the work of the critic has been left incomplete.

We have only cited a few of many self-contradictions. The instances where the Lectures conflict with the facts of the Old Testament are still more numerous and fatal.

The whole religion of all shades of Paganism and what remains of it to date misapprehends and misrepresents not only the Eternal God, but also man, his dignity, duty and destiny. Paganism never rose to as clear an idea of man's spiritual nature as did Moses and the Prophets, consequently it could never think of the freedom, equality and unexceptional justice to all which are fundamental in the law; nor could paganism advance the idea of holiness either in heaven or on earth, hence it could never advance a code of ethics or prescribe a proper principle of duty.—*American Israelite.*

THE STUDY OF THE TALMUD.

BY REV. P. A. NORDELL.

The current of modern thought runs in three streams, each having its fountain-head in the highlands of a remote antiquity. These streams are the religious, the philosophical and the judicial; and they spring respectively from the devotional spirit of Hebrew worship, from the speculative character of Greek thought, and from the administrative demands of Roman politics. As a knowledge of Roman Law is indispensable to a thorough understanding of modern jurisprudence, as the schools of modern philosophy can only be entered through the portico of Athenian thought, so a knowledge of Hebrew thought and life is indispensable to him who seeks to comprehend in their fulness the existing currents of religious thought. To do this intelligently recourse must be had not only to those judicial, historical, poetic and prophetic compositions, which are held to be inspired in a pre-eminent and peculiar sense, but so far as possible to the entire range of Jewish literature. Especially is this true of the New Testament, which bears on every page the impress of Jewish life.

While it is true that no extra-biblical Jewish literature contemporaneous with the Old Testament has survived, it is equally true that much of the then current exposition of the sacred books is still extant in the copious national literature of the Jews, having been handed down by tradition through the early centuries of the Christian era, until reduced to writing in the form now known as the Talmud. Should not, then, the first impulse of Christian scholars lead them to an exhaustive study of this material, for the sake of the light it may throw both on the Old Testament and on the Christian Gospels? Would it be surprising if the Talmud, when carefully studied, would yield a clearer view of the continuity of the two dispensations than even the so-called apocryphal books of the Old Testament? And yet, while the literatures of Greece and Rome have been ransacked with microscopic scrutiny for the least hint illustrating Greek philosophy or Roman law, this mass of Jewish literature has suffered a marvelous and almost absolute neglect.

This fact, as a recent German writer remarks, "is the more to be regretted, as just this problem of the genesis of Christianity, and its antiquities, still remains among the most difficult. To understand Christianity as an historical fact, and its gradual evolution from Judaism, we must before everything else, have an exact and absolute knowledge of the religio-moral conditions of Judaism when Jesus came."* Especially is this necessary to an intelligent comprehension of the deadly conflict which the doctrines and claims of Jesus provoked on the part of the Jewish priesthood. Many recent works on primitive Christianity and its Founder, such as Geikie's Life of Christ, owe their chief value to the material drawn from Talmudic and other Jewish sources. Indeed, it is safe to predict that, for a long time to come, the most valuable contributions to our knowledge of the antiquities of Christianity will come from a thorough exploration of these vast and long neglected depositories of the intellectual and religious life of a despised and persecuted race.

The contributions of the Talmud must be in the main historical. Little aid can be expected in the field of textual

criticism, though even here it may occasionally confirm a decision based on other considerations; as in Matt. 19 : 16, where the adjective *agathe* modifying *didaskale*, is omitted by all recent editors, notwithstanding its being found in many MSS. and versions. The exceeding improbability of its being used in addressing Jesus is seen in the fact that, in the whole compass of the Talmud, the corresponding Hebrew word טוב is never used, even in addressing the holiest of the Rabbis, it being reserved for God alone.†

The reasons why the Talmud has mouldered in neglect by Christian scholars are briefly these: First, the vindictive religious hatred between Christian and Jew, which has led to a scornful disparagement by the one of whatever the other has produced. Secondly, the vast compass of the work, which in its different editions varies from twelve to twenty-five volumes, containing 5894 pages "in Hebrew, Aramaic and Rabbinic letterpress, crowded with abbreviations, strange grammatical, or rather ungrammatical forms, mnemonic technicalities, without one vowel point from beginning to end."‡ As a whole the work has never been translated. A rendering into French is now in progress; whether it will be completed, or suffer the fate of similar attempts, remains to be seen. A third, and far stronger reason, lies in the language and literary style of the Talmud. Few Christian scholars have ventured to brave the difficulties that beset him who would explore the well-nigh impenetrable jungle of thought presented in these massive tomes. No modern scholar can speak with greater authority concerning the style and language of the early Rabbinical writers, than Dr. Delitzsch. "A striving after beauty of form in expression," he says, "seems to have been almost wholly unknown during the Talmudic period. The language of the Talmud is accordingly a singular mixture, like a swarming market-place in which the most diverse nations appear. No effort to attain purity, smoothness and beauty, is anywhere apparent. The prevailing characteristic of the Talmudic style is Brachylogy,—the *lex minimi* in the number and combination of words. The word is only the anagram, as it were, the indicating abbreviation or cypher of thought. The word is not the point from which the thought radiates, but on the contrary, the concentrated focus of thought. The Talmud is a firmament full of telescopic stars, and many a nebula no eye can resolve."‖ And again, "What the Oriental thinks he puts into a cryptogram (*chiffert*) with the fewest possible words: we must think the same thing in order to supply the missing links in the chain of thought. The words are simply the points between which the reader must himself describe the continuous line of thought. Moreover the meager outline which the Oriental sketches from the fulness of his thought, is dashed off with a few strokes, so indolently, so carelessly, so boldly, without the slightest misgiving as to a possible misunderstanding, that every book needs a commentary."§ No wonder honest old John Lightfoot gave vent to his exasperation in these terms: "The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader hath need of patience all along, to enable him to bear both trifling in sense, and roughness in expression."∴

Clearly, therefore, the Talmud cannot be studied profitably by any but specialists, able to command abundant time and patience. The average Hebrew student who attempts to grapple with the original does but waste his time. Nevertheless, to the resolute explorer, undeterred by the difficulties in the way, this almost *terra incognita* to the Christian world reveals many a highland of far-seeing wisdom, fragrant meadows watered by the streams of a pure morality, gigantic mounds of mouldering rubbish, beneath which sleep the rich remains of a forgotten past. But he will also encounter bleak wastes, scorched by the fires of fanatical and vindictive religious hatred, howling wildernesses of intellectual folly and misdirected energy, and pestilential bogs of foul prurient suggestion.

The study of the Talmud has been and is still almost exclusively confined to Jewish scholars. It is studied in that traditional, technical, and unscientific way, which brooks no act of irreverence, much less of rationalistic criticism. The intensity of the reverence accorded this work, which has shaped the Jewish mind not far from two thousand years, is well illustrated by an item clipped by the writer from a European journal a year ago last summer, to the effect that a young man, Ludwig Pollack, in Miskolz, Hungary, had committed suicide in consequence of being excluded from the ranks of the Talmudists by the leading Rabbi of the town for the heinous offence of having been detected studying the Talmud with uncovered head because of the oppressive heat.

There is, however, an increasing number of younger Jewish scholars, equipped with the best modern training, who are laboring assiduously to promote a knowledge of the Talmud. May we not hope, too, that the renaissance of Hebrew studies to which we owe "THE HEBREW STUDENT," will lead some of our own scholars to press forward into the tangled exuberance of Rabbinic law, and return laden with rich and permanent fruit?

---

* Dr. A. W. Wuensche's "Neue Beitrage," p. III.
† Wuensche's "Neue Beitrage," p. 227.
‡ Talmudic Miscellany, p. XVII.
‖ Zur Geschichte der Juedischen Poesie, p. 31.
§ Ibid, p. 189.
∴ Dedication to Horne Hebraicae et Talmudicae, p. IV.

THE Hebrew language has a wonderful majesty and sublimity. The great body of the Bible, four-fifths of the sum total of God's word, is in this tongue. It is no credit to Christian people that the Hebrew language has no place at all in the most of our colleges and universities, so-called, that its study has been confined, for the most part, to theological seminaries and the students for the ministry. It is not strange that the Old Testament has been neglected in the pulpit, the Sabbath-schools, the family, so that many minds, even of the ministry, have doubted whether it was any longer to be regarded as the Word of God. It is not strange that Christian scholars, prejudiced by their training in the languages and literature of Greece and Rome, should be unable to enter into the Spirit and appreciate the peculiar features of the Hebrew language and literature, and so fail to understand the elements of a divine revelation. Separating the New Testament and the words and works of Jesus and his apostles from their foundation and their historical preparation, they have not caught the true spirit of the gospel, nor apprehended it in its unity and variety as the fulfillment of the law and the prophets.—*C. A. Briggs, D. D.*

THESES ON THE TRUTH OF PENTATEUCHAL HISTORY.

Delivered by DR. FRANZ DELITZSCH to his English Exegetical Society.

I.

The books of the prophets of the VIIIth century—before the deuteronomic reformation of King Josiah—are of like importance for the critical questions about the Mosaic history and legislation, with the undoubted epistles of St. Paul for the history and literature of the New Testament.

II.

We allow that the Mosaic law has gone through a successive development, but we maintain at the same time that the prophets of the middle royal age bear witness to the wonderful origin of Israel as the people of law, and to the divine character of this law, on the basis of which God has made a covenant with his people after its miraculous redemption from Egypt.

III.

The leading out of Israel was accompanied with miracles; for Micah VII. 15 says, "According to the days of thy coming out of Egypt will I shew him marvelous things." The meaning is that, according to a divine law of redemption-history, its beginning and its end shall resemble each other by the unique self-manifestation of God. The same prophet testifies that Moses with Aaron and Miriam was the mediator of that redemption, for the Lord says by the same prophet, VI. 4, "I brought thee up out of the land of Egypt and redeemed thee out of the house of servants and I sent before thee Moses, Aaron and Miriam." Evidently Micah means Miriam as the prophetess who accompanied the song of praise on the other side of the sea with the timbrel in her hand, and Aaron as the high priest of the people.

IV.

That the Sinai has been the centre of the revelation of God, which followed the redemption from Egypt, is confirmed by indisputable testimony, which is even older than the prophets of the VIIIth century, namely by the Song of Deborah, Judges V. 4, 5. The divine promise by Haggai, II. 5, "Yet once, it is a little while, and I will shake the heavens and the earth," looks back to the marvelous phenomena of the Sinaitic legislation. Compare Hebrews XII. 26, 27.

V.

Even richer than the book of Micah are the books of Amos and Hosea, the prophets of the northern kingdom, in historical retrospects. Amos says, II. 10, "I brought you up from the land of Egypt and led you forty years through the wilderness to possess the land of Amorite; and I raised up your sons for prophets, and of your sons for Nazarites." That not only the post-Mosaic time, but first of all the Mosaic time itself was of such prophetic richness, the Babylonian Isaiah testifies, as if commenting on that passage of Amos; for he laments, asking, LXII. 11, "Where is he that brought thee up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?" that is, within the people of the age of Moses.

VI.

That a revealed law was the basis of God's covenant with Israel is a presupposition with the prophets. "Set the trumpet to thy mouth," says the Lord to Hosea, VIII. 1, "and come as an eagle over the house of Israel, because they have transgressed my covenant and trespassed my law." There is consequently a correlation between the covenant and the law as its record. The same prophet says VI. 7, "They like men (or like Adam) have transgressed the covenant," and VIII. 12, "I have written unto him the great things of my law (or perhaps better: May I write to him myriads of my law), they were counted as a strange thing." There the prophet conceives the law as a written document, which, though it were even much larger than it is, would be considered by Ephraim as null and void.

Remark: Modern critics conclude from Jeremiah VII. 22, that the law of covenant was merely ethical, with exclusion of sacrificial commandments. But this conclusion is improbable in itself and inconsistent with the relation of Jeremiah's preaching to Deuteronomy.

VII.

We commend these statements of the prophets of the VIIIth century to the consideration of those, whose conscience is alarmed by the modern inquiry concerning the Pentateuch. Firstly, these results have not mathematical certainty. Secondly, they cannot shake the great facts of the Old Testament, which the New Testament supposes as premises of itself. Thirdly, if it is not demonstrable that the whole Tora as we have it before us, is immediately Mosaic, yet it remains true that the Sinaitic law is a revelation from God, although only a preparatory and imperfect one, and that Jesus Christ, as the immediate and full revelation of God, is the end of the law. He is the antitype of the sacrifices and of the high priest of the law; and he has abrogated by fulfilment not only the law of the oldest and youngest parts of the middle books of the Pentateuch, but also of Deuteronomy and even of Ezekiel.

THE gates of the Talmud are being more and more opened to general students by systematic books of all kinds. None of these books are, perhaps, more useful to this end than the *Aruch Completum*, etc., by Dr. Alexander Kohut, which to date has reached the term הרדפה; the *Neuhebraeisches und Chaldaeisches Woerterbuch ueber die Talmudim und Midraschim*, etc., by Dr. J. Levy, which has reached to נישואין; and *Real-Encyclopaedie fuer Bibel und Talmud*, by Dr. J. Hamburger, which has reached to *Sprichwort*. The former are eminent lexica, and of great value to students of the Talmud. The latter, however, is a gigantic piece of work, of immediate use to all kinds of students who seek correct information in the ancient Jewish literature. This work, when finished, will be an index to all branches of knowledge found in the Talmud, and afford the reader a clear insight into it by the numerous passages quoted and expounded, and will be an indispensable hand-book for preachers, teachers, writers on theology, history and the kindred branches. These three works are issued regularly as fast as they can be printed. —*American Israelite.*

The Hebrew Student.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D., - - - *Editor.*

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת
וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ
כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא: [Mal., II, 7.]

Subscription, postage prepaid, per year $1.00
Single copies ..... 10c.
Remittances by mail at risk of the Publisher.
A limited number of advertisements will be inserted at 10 cents per agate line for single insertion.

Published by E. B. MEREDITH,
89 RANDOLPH ST., Chicago, Ill.

CHICAGO, JUNE, 1882.

CONTENTS.

	PAGE
Delitzsch on the Pentateuch, Article No. III, SAMUEL IVES CURTISS, D. D.	41–45
Self Contradictions in "The Old Testament in the Jewish Church," BARNARD C. TAYLOR, A. M.	45–47
The Study of the Talmud, P. A. NORDELL	47–48
The Truth of Pentateuchal History, Theses given by DR. FRANZ DELITZSCH	49
Russia and the Jews	50–51
Editorial Notes	51–52
The Siloam Inscription, HENRY B. WATERMAN	52–53
Beams from the Talmud, No. III, from the German of I. Stern, B. R.	53
The Medical Art among the Hebrews	53
The Old Testament Literature of 1881, O. ZOECKLER; adapted from the German by ALICE M. NORTHRUP	54–55
The International S. S. Lessons in the O. T. for 1883	56
Book Notices	56–57
Recent Papers on the Old Testament	57
Publications received	57
Announcements	57
The Hebrew Summer School	58
Advertisements	58
The Hebrew Correspondence School	59
Advertisements	60

Russia and the Jews.

The question of Jewish disabilities is yet unsettled in Europe. A marked change, it is true, has taken place in their social position since the atrocities of the Spanish Inquisition and the cruelties perpetrated by the Crusaders were committed. The epithets so commonly applied to the Jew two centuries ago are no longer heard. In countries west of Russia the rights of the Hebrew are now generally respected; and it may be that the present disturbances there are the final stroke which is to settle the question for that country.

It is noteworthy, moreover, that the present harsh treatment of the Jews in Russia is prompted by motives somewhat different from those which called forth the persecutions of the medieval period. It is, at least, claimed that the present opposition to Jews is in no sense religious, but that it proceeds on grounds which are wholly political and moral. The moral influence of the Jews, it is said, is bad and can be checked only by such dealings as have been witnessed in the late riots.

It is further claimed that from a financial point of view the influence of the Jew is injurious. We are told that they do not engage in productive work, but follow the degrading pursuits of sharpers, usurers, and saloon-keepers; that they contrive to escape the census, and consider themselves separate from the national community. On the other hand the Russian Minister of Finance has lately protested against the expulsion of the Hebrews on the ground that it is interfering with the national revenue; and the statement is made that from that cause Russia has already sustained a financial loss of upwards of $100,000,000. Thus, as usual, the much abused, and very elastic science of political economy is made to do service on both sides of the question. The arguments of the anti-Jewish party in Russia remind us quite forcibly of those of our Sand-lot philosophers on the Pacific coast.

Besides, if the Jew does not own land and perform productive labor this may be due to the fact that Russian law has been very slow to protect him in the possession of such property. If he is immoral and degraded his treatment has been such as inevitably produces that effect. If he is unpatriotic he has felt none of the influences which awaken a spirit of patriotism. Where then is the justice in punishing the Jew for occupying a position into which he has been forced by misrule? In England and America the relation of the Jew to the nation is quite different. So that, on the whole we conclude that the treatment of this people by Russia must be called persecution, though it may be somewhat mitigated by circumstances.

Two recent articles in the Century Magazine give a detailed account of the present situation as viewed from opposite stand-points. In the April number Mme. Ragozin, a Russian lady, writes from her point of view. She disclaims the charge of religious intolerance made against Russia, and claims that the causes of the riots, in which the property and lives of so many Jews were lost, were "popular revenge, political propaganda, common greed, and commercial rivalry."

She declares that there is a "vast dualism" in the Jewish people. Following a recently published work of Mr. Brafmann, a converted Jew, she says that a great portion of the Jews follow the Talmud instead of the Bible; and that the teaching of the Talmud is immoral and schismatic. Such quotations from it, as, "the property of the Gentiles is even as a waste free to all," are adduced in proof of her position.

It is also affirmed that the *kahal* (קָהָל), or Jewish assembly, under the authority of the Talmud pretends to liberate all Jews from any obligations they may have assumed. Besides this there is the *beth-din* (בֵּית דִּין), or place of judgment, which answers to the ancient Sanhedrim. This council enforces the regulations of the *kahal* under the penalty of the *hkerem* (חֵרֶם), or great excommunication.

These assemblies, it is held, though not officially recognized by the Russian government, have yet been tolerated, and have been the centres of sedition for the Jews.

In the May number of the same magazine this article is reviewed by Emma Lazarus, a Jewish lady; and quite a different construction is placed upon the points presented. She avers that Mr. Brafmann is an apostate Jew in the pay of the Russian government; that "the alleged 'dualism' among the Jews is only the dualism of humanity—that of bad and good," and that the Talmud has been entirely misrepresented. This book is not a collection of barbarous and immoral precepts, but a modification of the harsher portions of the Old Testament, and it is stated that the precepts of Rabbi Hillel, therein narrated, anticipated those of Jesus. The quotations given by Brafmann are denounced, with such invective as only a Jew can use, as being "perversions, garblings, distortions, mistranslations of

the spirit and letter of the text." And it is added with some plausibility that an "expurgated copy of the Bible which gave all its barbarous passages, and omitted all the humane ones" might convey as unfavorable an impression of the teachings of the Old Testament.

The statement is also made that the orthodox Jews in England and America are Talmudists as well as those in Russia, yet they are not on that account seditious.

That the Hebrews consider themselves liberated in any formal way from obligations is denied, and the matter is explained by saying that on a certain day—the day of atonement—"the hasty vows that have been forgotten during the year are remitted by special prayer."

What the Christian world ought to demand for the Jew is that he shall be dealt with, not according to the hatred which has sought to make him despicable in the eyes of the world, nor yet according to that sentimentalism which would palliate any misconduct committed by Hebrews, but according to the principles of simple justice. There have been two sides to every question of political persecution, and it would be strange if this were entirely a one-sided case. It is absurd to treat as serfs a people whose ancestry excels in splendor that of any other people on earth; and it is equally wrong to overlook immoral or disloyal conduct simply because it is committed by an Israelite.

More Jews find a home in Russia to-day than in any other nation. They have abundance of wealth, and if Jewish wrath should become generally provoked, Russia might find herself yet in a humiliating position. Persecution is apt to recoil on the persecutor, and should this prove true in the case of Russia, she need not expect much sympathy from this side of the Atlantic.

Editorial Notes.

It is an old saying that "Hebrew roots thrive best on barren ground." This, if true, speaks well for the soil of the Christian ministry, which, judged from this stand-point, would seem to be very fertile,—only here and there a sterile spot. Is it not a fact worthy of consideration, that of the men who have entered the Christian ministry probably not more than *five per cent.* make any use of the language in which the larger portion of God's word has been handed down to us? It is safe to say that *not fifty per cent.* have ever pronounced a Hebrew word. And yet these are but little worse off than the graduates of our seminaries, the most of whom either sell their Hebrew Bibles upon receiving their diplomas, or lay them carefully aside on an upper shelf where they remain untouched. Some, to be sure, at first pretend to examine in the original their O. T. texts, but this is soon outgrown. Scarcely one in a thousand in any proper sense "keeps up" his Hebrew. Comment is superfluous.

Radical or Conservative, that is the question. In these days of "new ideas" and "new theories," it is but natural that men, in responsible positions, should be closely observed with reference to the views which they teach. Is Dr. Delitzsch, for example, a conservative, as most Americans maintain? Or are his views, perhaps, radical from our American stand-point, but conservative when viewed from the German stand-point? It is important that the position of American Old Testament scholars should be known, and the time has come when their opinions must be published. It is not for a moment to be supposed that the questions of criticism, which to-day agitate the German world, are treated with indifference by Americans. We have men who have studied this subject thoroughly. Let them give us the results of their study. Yet right here great care is needed. More injury may be done by a single paper than can be undone by years of subsequent labor. "Make haste slowly" should be the ruling principle. *If* changes are to come, they must come gradually.

It is a matter of no small pleasure to call the attention of our readers to any signs indicative of an increasing interest in Hebrew study. All who believe that the minister, "the messenger of Jehovah of hosts," should be thoroughly acquainted with the message which Jehovah has given to men, will rejoice at any step taken to promote a deeper and broader study of that message. In a prominent Eastern seminary measures are being taken to establish a second chair of Hebrew, by which a more thorough elementary instruction in the principles of the language may be secured. Three, possibly more, of our seminaries have assistant professors in the department of the Old Testament. It will be remembered that not long since one man performed the duties of both the Old and New Testament departments. Western seminaries are not yet financially able to take such steps; but the increasing interest and importance of this department are manifested in other ways. The following letter speaks for itself. We wish that this generous offer of Dr. Curtiss might cost him a thousand dollars:

Dear Friends:

I offer to the members of the incoming Middle and Senior Classes of Chicago Theological Seminary, the following prizes for work done in Hebrew during the "Reading Term" of 1882.

1. *For the best examination*, $50.00.
2. *For the second best*, - 25.00.
3. *To all who secure 75 per cent. of the marks and who do not obtain the first two prizes, Delitzsch's valuable commentary on Isaiah, in 2 volumes.*

The examination will be on the Hebrew of the first Book of Samuel, with such references as occur in the index of Gesenius' Grammar, and the first eleven sections of Dr. Harper's Hebrew Vocabularies, and will be written. It will be held on September 14th. Those who intend to try for the prizes are asked to communicate at once with me, that I may order the requisite number of commentaries.

Yours very truly,

SAMUEL IVES CURTISS,

364 W. Washington Street.

Chicago, May 29, 1882.

Much valuable matter, *in type*, has been crowded out of this issue. The fact is, the Student must be enlarged, as was proposed in the first number, to 32, or at least 24 pages. That a subscription list of sufficient size to justify this enlargement, *can* be raised, we are satisfied; but *will* it be? Of one point be assured: however satisfactory the contents of the paper, however energetic the publisher, the aid and co-operation of every subscriber, of every friend

of the enterprise will not only be needful but absolutely necessary to make it succeed. Again, earnestly and urgently we ask for the assistance of those who are interested in the project. One minister has sent a list of *thirty* subscribers, another a list of *twenty-four*, another of *fourteen*, and many others have rendered aid in this way. It would not take many such friends to enable us to furnish a larger, and of course, better journal.

THE International Sunday School Lessons for 1883 will be in *Acts* during the first and second quarters, and in *Joshua*, *Judges*, *Ruth* and *I Samuel*, during the third and fourth quarters. It is believed that the studies in the Old Testament will be welcomed by most Bible students. The propriety of devoting an entire year and a half to the New Testament is doubtful. There are many reasons why, at the present time, especial attention should be given in the Sunday School to the O. T. It is true that most teachers find it more difficult to teach, but is this a reason why it should not be studied? It is nothing but the lack of an acquaintanee with the true interpretation of many facts of the O. T. that makes so many of the young skeptically inclined. If teachers would fit themselves better for their work, and not shirk the responsibility laid upon them, there would probably be more conversions from the Sunday School. If the questions involving scientific, historical and moral difficulties are not to be studied in the Sunday School, where will they be studied?

The interest in the series of articles by Prof. Curtiss increases with every article. Only one more of the series remains, which will be published in our next issue.

Another rather severe handling of Prof. Smith will repay the attention of our readers.

"The Study of the Talmud" will be followed in succeeding numbers by other articles in the same line, by the same writer.

The "Theses on Pentateuch Criticism," published in the last number, which we supposed appeared there for the first time, were printed in the *Independent* of April 27, 1881. We are sorry for the mistake; they were however worthy of a second publication.

"Russia and the Jews" is not strictly in the line of the Old Testament, but may be permitted perhaps to pass as such.

"The Old Testament Literature of 1881" is long, but nowhere else will so much valuable information on the subject be found in so compact a form. On account of its length, the department of "Questions Answered" is crowded out.

A criticism of Delitzsch's Hebrew New Testament, by Dr. B. Felsenthal, Rabbi of Zion Synagogue, Chicago, is held over for the next number, which will also contain Longfellow's "Excelsior," translated into Hebrew verse.

At the request of many subscribers, the STUDENT will hereafter be paged successively, and thus rendered more valuable when bound or filed away. A complete topical index will be furnished with the last number of each volume.

THE AMERICAN ISRAELITE (Cincinnati) *Rabbi Isaac M. Wise*, Editor, in an editorial on THE HEBREW STUDENT says: It is our humble opinion that not only sectarianism but also infidelity and materialism, positivism and atheism would be less flourishing in this country, if more thorough attention had been paid to the Old Testament, its language and literature by those whose business it is to be well-informed on those topics. Therefore we hold the appearance of THE HEBREW STUDENT as a well-designed enterprise to arouse among Christian students the desire of acquiring substantial knowledge of the Old Testament literature and interpretation, especially of the languages indispensably necessary to such a knowledge,.....and we recommend it to our readers as an enterprise worthy of support.

THE SILOAM INSCRIPTION

With a Suggested Translation.

BY

REV. H. B. WATERMAN.

While exploring the environs of Jerusalem alone, I visited the underground channel which conducts the water to the Pool of Siloam. As I attempted to return I was surprised, and not a little frightened, to meet a tall and portly Bedouin, who completely blockaded the passage. I had no words with him however, as my revolver spoke a language he seemed to understand; for he beat a hasty retreat. I am now ready to maintain that that Arab prevented my discovering the ancient inscription in old Phœnician characters carved near the spot.

This discovery was recently made in the following singular manner:

In July, 1880, one of the pupils of Mr. Schick, a German architect, while playing with some other lads, slipped and fell into the water. On getting up, he noticed what seemed to be letters on the rocky wall of the channel. He informed Mr. Shick, who visited the spot soon after and copied the inscription.

The channel is the ancient aqueduct which conveys the water of the Virgin's Pool to the Pool of Siloam.

The passage which connects the two pools has been explored by Robinson, Warren, and others. The roof is flat rather than arched, but the floor is hollowed into a groove for the passage of the water.

The inscription is in a niche about nineteen feet from where it opens out into the Pool of Siloam. It consists of six lines, in characters about half an inch in height.

In February, 1881, Rev. A. H. Sayce succeeded in making a copy with great difficulty. He says it was necessary for him to sit in the water, in a cramped position, for two or three hours, fighting the mosquitoes, and with only the light of a candle to work by. As the letters were filled in with lime deposited from the water, they could only be distinguished by tracing the white marks of the lime upon the dark surface of the rock.

On the 15th of July following, Lieuts. Mantell and Conder took a squeeze from the inscription after it had been treated with hydrochloric acid to remove the lime.

The inscription is the oldest Hebrew record of the kind yet discovered. It is an early contemporaneous specimen of the language of the Old Testament, written in that ancient form of Phœnician alphabet already known to us from the Moabite stone. We accordingly assign it to the age of Solomon, when great public works were constructing at Jerusalem. The construction of such a tunnel implies both skill and wealth. It is no wonder that one of the workmen, perhaps the chief engineer himself, recorded the successful completion of the undertaking in writing.

The Hebrew text here given has been obtained by a careful comparison of the sketch made by Mr. Sayce with the squeeze taken by Lieut. Conder:

1 הן . (ה)נקבה : וזה . היה . דבר . הנקבה . בעוד
(ההצי)בם . (ה)עלו

2 הגרזן . איש . אל . רעו . ובעוד . שלש . אמה
להפ....(?) מא . קל . איש ק

3 ראי . אל . ריעו . כי . היה . ז(?)רה . בצר . ביומי .
קב(ו)....(?)א . הכו . בים . ה
4 נקבה . הכו . החצבם . איש . לקרה . ריעו . גרזן .
אל . (ג)רזן . וילכו
5 המים . מן . המוצ א . אל . הברכה . במאתי
אלף . אמה ' ו
6 ת . אביה . היה . גבה . הצר . על . ראש . החצב ז(ה)

TRANSLATION.

1. "Behold the excavation! Now this is the history of the tunnel. While the excavators were lifting up
2. "The pick, each toward the other; and while there were yet three cubits to be broken through.... ....the voice of the one called
3. "To his neighbor, for there was an excess in the rock on the right. They rose up.. .....they struck on the west of the
4. "Excavation, the excavators struck, each to meet the other, pick to pick. And there flowed
5. "The waters from their outlet to the pool for a distance of a thousand cubits; and.....
6. "Of a cubit was the height of the rock over the head of the excavation here."

Historically, the inscription gives us no information beyond the mere record of the cutting of the conduit. For philology and epigraphy the value of the inscription is very great. It not only gives us the Phœnician alphabet in a more archaic form than any previously known, but it brings before us the Hebrew language as it was actually spoken in the age of the kings. One of the chief lessons taught us by the Siloam inscription, is that similar inscriptions still exist in Palestine if they are looked for in the right place. Not only in Jerusalem, but in the south of Judah, ancient Jewish monuments still lie buried waiting for the spade to uncover them. What magnificent discoveries may we not expect hereafter when the temple area can be thoroughly investigated, and the many subterranean watercourses of the capital of the Jewish monarchy laid open to view.

BEAMS FROM THE TALMUD.

By Rabbi I. Stern of Stuttgart.
translated from the german.

III. YOUTH AND AGE.

Youth is a wreath of roses, age is a crown of thorns.

Children desire to be old, the aged desire to be children.

Woe upon that which we lose and never find again: Youth.

He is old who possesses wisdom.

The old for counsel, the young for war.

The breaking down of the old is building; the building of the young is destruction.

Be submissive to the eminent; be courteous to the youth.

IV. FORTUNE AND MISFORTUNE, SORROW AND CARE.

Fortune is a wheel that revolves swiftly.

One misfortune is enough when it is present.

He who weeps by night, weeps with the stars in heaven.

Let not care enter thine heart, for care has already destroyed many.

Be not over-anxious for the morrow, thou knowest not now what the day will bring forth.

Three things make life cheerful: a beautiful woman, a beautiful home and beautiful furniture.

Three faults are in themselves misfortunes: He who loans money without a bond, he who allows his wife to rule him, and he who willingly goes into slavery.—What is meant by the last? He who transfers all his property to his children while he lives. B. R.

THE MEDICAL ART AMONG THE HEBREWS.

Jer. viii. 22.

Medical art was, among the Hebrews, practised from early times by a special profession—the Ropheim—and is already mentioned in the ancient Book of the Covenant, which embodies the oldest fundamental laws (Exod. xxi. 19). They may possibly have derived much of their knowledge from the Egyptians, famous for their discovery of remedies from remote ages (Hom., *Od.* iv. 229—232), and for their medical skill generally (Herod., ii. 84. iii. 1, etc.); "embalming physicians" are mentioned in Gen. l. 2; and during their sojourn in Egypt they had Hebrew midwives (Exod. i. 15—20). Their art seems, for the most part, to have been limited to surgery and the cure of external injuries (comp. Isa. i. 6; Ezek. xxx. 21; 2 Kings viii. 29, ix. 15); but the physicians, many of whom belonged to the prophetic order (2 Kings iv. 33—36, v. 10, viii. 7, xx. 7; Isa. xxxviii. 21) enjoyed great respect and confidence, and were very generally employed, especially after the time of the exile, when even the smaller towns had their medical practitioners (Jer. viii. 22; Sirach xxxviii: 1—15, a remarkable passage; Joseph., *Vita*, 72, etc.), though the priestly book of Chronicles severely blames king Asa for "not having consulted God, but the physicians" (2 Chron. xvi. 12). In later times the priests and Levites, who officiated barefooted at the temple, had a special physician ("medicus viscerum") to cure the colds to which they were liable; the Essenes particularly were celebrated for their knowledge of medicine and the natural sciences (Joseph., *Bell. Jud.*, 11, viii. 6).

The remedies used by the ancient Hebrews were chiefly ointments (especially of balsam Jer. viii. 22, xlvi. 11, li. 8), leaves of trees (Ezek. xlvii. 12), cataplasms (especially of figs, 2 Kings xx. 7), mineral baths (Joseph., *Antiq.*, 17. vi. 5; *Vita*, 16), river baths (2 Kings v. 10); oil baths (Joseph., *Bell. Jud.* 1, xxxiii. 5), animal warmth for restoring the circulation (1 Kings i. 2—4; 2 Kings iv. 34, 35). Music was employed for dispelling melancholy (1 Sam. xvi. 16); fish gall put on the eye to cure blindness (Tob. vi. 4). Of inward medicines, honey only is mentioned in the Old Testament (Prov. xvi. 24); several others occur in the Mishna and Talmud, where also many chirurgical manipulations are alluded to, even the insertion of artificial teeth (Mishn., Shabb., vi. 5).

As a kind of sanitary police, the law (*i.e.*, the Levitical law) appointed the priests, not so much to practise, but to exercise the inspection and control over the sick and persons suspected of some endemic malady, especially leprosy; and it gives, in this respect, directions which seem to prove very careful observation (Lev. xii., xiii., xv.). The laws of purification had, of course, an important sanitary influence (Lev. xii. etc.). The dietary laws also were partially, though by no means exclusively, suggested by sanitary considerations.—*British Medical Journal.*

THE OLD TESTAMENT LITERATURE OF 1881.

By O. Zoeckler.

[*Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben. No.* 1, 1882.]

Adapted from the German by Alice M. Northrup.

The character of the works published in the department of O. T. Literature since the autumn of 1880, so far as textual criticism is not wholly their aim, or purely practical theological ends are followed, is entirely determined by the condition and progress of the questions of Pentateuch criticism. What Dillmann, in the preface of his masterly revision of Knobel's "Commentary on Ex. and Lev." (12th No. of the "Brief Exegetical Hand-book to the O. T.") says of the "gradual ebb of the mighty flood of criticism that has been poured out over the Pentateuch during the past year," has met more or less violent opposition from the representatives of the radical school. At the beginning of last year, there appeared in Germany Stade's *Zeitschrift fuer die alt-testamentliche Wissenschaft*, a work designed to be the principal organ of that party. The aim of the editor, to secure a hearing to the members of all schools, meets for a time, as it seems, a hesitating attitude, even on the part of the representatives of the middle party. It is well known that Stade himself adheres decidedly to the radical party, issuing, as he does, at the same time a very progressive *Geschichte des Volkes Israel* among the collected works of Oncken. *Die allgemeine Geschichte in Einzeldarstellungen.* On the other hand, when Dr. Ed. Meyer criticises the O. T. account of the Jewish conquest of Palestine, holding it to be purely mythical or legendary, Stade expresses no word of disapproval. The remaining articles of the journal, treating questions of Hexateuch criticism, appear to have a similar tendency; among others Dr. Maybaum's "Development of the old Israelitish Priesthood," in which an attempt is made to show that everything historical in the so-called original document of the Tora, or in the Priest-codex, is dependent upon the revision of the latest redactor.

Weapons of all sorts are produced in the defense of the now most favorite theory of Pentateuch origin. Especially is an article of the Strassburg theologian Kayser, published in the *Jahrbuecher fuer protestantische Theologie*, 1881, vol. III and IV, aimed at the overthrow of the position taken by Dillmann in his Commentary on Exodus and Leviticus. When Dillman declares Lev. XVII–XXVI to be one of the oldest portions of the Tora, though according to the opinion of Graf and Kuenen, they should be referred to the age of Ezekiel, and when he, by the mark S (Sinaitic law), unhesitatingly assigns them to the age of Moses, his Strassburg critic pleads the more earnestly for the modern theory. It is an interesting line of investigation into which he enters. "Our end," says he, "will be attained only by the comparison, according to their content and language, of all the laws contained in the Pentateuch, by the arrangement of what is similar in both regards, by ascertaining the order of time of the whole Scripture and of the single laws according to their logical relations, and last and especially by the reconciliation of these results with history." Such a Sisyphean labor will be worth beholding!

Ed. Reuss' *Geschichte der heiligen Schriften des alten Testaments* is a book closely modeled after the N. T. Isagogic Textbook, similarly entitled, and though written in a condensed paragraphic style offers a rich abundance of explanatory notes and well arranged extracts. But he who really expects to find the golden apples of Biblical truth upon these finely wrought silver salvers, will be sadly disappointed. The book contains hypothetical assumptions, depending upon uncertain modern speculation, much more than upon scientific facts. It codifies the principles of the now common school of Tora criticism, with the greatest confidence, as if the discussions on the subject had long since been ended, and even when it takes notice of the continuance of these discussions, it is in such a manner as in no degree to destroy the appearance of dealing with a completed system of systematized doctrines. In this work, which combines a national history of the Jews with a history of Hebrew literature we learn that everything before Moses is purely mythical, that not a particle of the legislation, not even the two tables of the law, nor the decalogue can be traced to Moses, that the beginning of poetry and at the same time the foundation of the "patriarchal sayings" belong to a time no earlier than that of Samuel and Saul; that the very prophets of the later centuries, especially of the 9th and 8th B. C., far from being representatives of a law already existing, were rather leaders in its gradual development. In this work it is claimed that under King Jehosephat appeared the oldest law-codex, the so-called "Book of the Covenant"; that to this time of the Nimshi, from Jehu to Jeroboam II, besides the earliest written portions of the prophet Joel, belong also the Jehovistic parts of the Pentateuch, so far as they really are such; that the books of Job, Ruth and Samuel, as well as the earlier prophecies of Isaiah, are to be referred to the time of the overthrow of the kingdom of Ephraim; that besides the prophetic passage of Zech. XII–XIV, and besides Zephaniah, the book of Judges belongs to the period of Manassch's rule; that the principal part of the book of Judges was composed no earlier than toward the close of Jeremiah's activity, immediately before the Babylonian exile, and much more of a similar nature. Only in regard to a few of these positive critical propositions does a more conservative line of thought appear, somewhat similar to that of Ewald, as in placing Joel at the beginning of the line of the minor prophets, and in the treatment of the question of Zechariah, where Reuss, also joins issue with the modern fancy of referring everything to the post-exilic period. But the further back toward the pre-historic beginning, the more completely is everything enveloped in a dense, mythical fog. None of the patriarchs from Abraham to Joseph is to him an historical personality. The passage in the blessing of Jacob, respecting the Shilo, is a theological text, certainly irrelevant. The song of Deborah is, as Seinecke has shown, "properly speaking, a myth of thunder and lightning, of a tolerably early date."

Many more essays on the prophetic books and the Hagiographa appeared last year, some of which viewed the subject from the standpoint of Reuss, and some from one closely allied to his. Stade's *Zeitschrift fuer die alttestamentliche Wissenschaft* called forth many similar articles; as a critical study by the editor himself on the Deutero-Zechariah, in which he seeks to prove that the whole second half of Zech. is a later production than Joel, which is contrary to the opinion of Reuss, but agrees with that of Vatke, Gramberg, Geiger and others; also an attempt by the same writer to refer a series of passages in Micah V–VII, to the post-exilic period; an examination, by Dr. Giesebrecht into the age of Ps. XLII–CL, in which, as the result of his researches, he asserts the decidedly post-exilic origin of these songs; a statement of the Genesis of Judaism, by Prof. Smend, of Basel, etc.

Prof. W. Robertson Smith has also contributed to the history of the O. T. in twelve public lectures, entitled "The O. T. in the Jewish Church," which are of a somewhat radical tendency and reproduce most of the Reuss-Kuenen school of criticism. As is known, the sentence of removal which ultimately followed the earlier free-thinking utterances of this theologian, depended chiefly upon the views laid down by him in these discourses. That, however, the free-thinking Scotchman did not fail to have many appreciative sympathizers among his countrymen, is shown by the judgment of several scientific organs of England concerning his deposition, as well as by other noticeable indications of public sentiment. Besides the volumes of Delitzsch on "Messianic Prophecies" and "O. T. Sacred History," which S. I. Curtiss has translated and published under the direction of the author, the "Translation Fund Library," is offering in English dress the works of liberal German exegetes; for example, in its fifth part,

Ewald's Prophets of the Old Covenant, *Propheten des alten Bundes*. The able commentary on Isaiah, by R. T. Cheyne, a pupil of Ewald, is followed by the second volume, treating of the Deutero-Isaiah. E. H. Plumptre, in the "Cambridge Bible for Schools," edited by him in connection with others, has treated the book of Ecclesiastes exegetically and from a very radical standpoint. He espies references to stoic and epicurean philosophy in the book, and places it between the death of Zeno and Antiochus Epiphanes (about 240-180 B. C.).

Another poetical Hagiograph has received a rather severe handling from a Swiss critic. Dr. Gottl. Ludw. Studer, formerly professor, in Bern, has bestowed a translation and "critical explanation" upon the book of Job, in which the grand poem undergoes a remarkable dissection: *Das Buch Hiob fuer Geistliche und gebildete Laien, uebersetzt und kritisch erlaeutert*. III–XXXI, recording the argument of the "pessimist" Job with his three friends, are to be considered the main part of the work and, according to Studer's guess, are the probable work of the Elohist, who must hereafter be looked upon as the oldest advocate of pessimism. The more recent parts, as the prologue, epilogue, speeches of Elihu, etc., he thinks should be referred to the Jehovist, as a representative of a more optimistic or eudaemonistic way of thinking. The piquant secondary title of the work, "Pessimism in Conflict with Orthodoxy," serves to bring out this idea, which though certainly new, is too phantastically wrought out.

Among the works on the Prophets and Hagiograph, which are of a positive tendency, one by C. F. Bredenkamp, under the title "The Law and the Prophets," deserves to be mentioned next. Of the replies to modern hypercritic-ism which have so far appeared, this book is the most methodically arranged and is executed in an especially creditable manner. Its discussions, which have to do chiefly with the ritual in prophetic literature, are energetically directed against the assertion of a gradual origin of the Hebrew ritual legislation only upon the work of the prophets. Without denying that one is right in maintaining that there were several successive redactors, still the priority of the law as such to the prophetic books is decidedly maintained. Not at the end, but at the beginning, of Jewish history does the law belong. The declination of the people, during a long period of the revolt, to idol worship or other forms of heathen or half-heathen degeneracy, depends upon the stiff-neckedness of the people as well as upon the culpable conduct of a false priesthood. "Prophecy does not deny the law; it recognizes it, and refers explicitly to it in one of its earliest utterances (Hos. VIII, 12.) The law is no more a product of Judaism than the Christian religion is a product of the Christian Church. The law is an elder sister of prophecy; it is the sacred form which organized and made normal the national life, till prophecy should awake more and more the indwelling spirit."

The discoveries of the modern school of criticism meet a still more complete refutation at the hands of A. Köhler, whose *Lehrbuch der biblischen Geschichte des alten Testaments* is followed by a continuation, which includes the greater part of the age of Samuel and Saul, as well as the commencement of that of David, and offers a fundamentally apologetic-critical commentary upon the historical sources for this period, the books of Samuel. In like manner in the case of the Viennese theologian, Ed. Böhl, who has written *Christologie des alten Testaments oder Auslegung der wichtigsten Messianischen Weissagungen*, a book, the strong orthodox tendency of which recalls the exegetical tradition of the old reformers as well as Hengstenberg, and which employs itself from point to point upon the whole text from the Protevangelium to the books of Isaiah and Zechariah, admitted to be throughout homogeneous inspired compositions. Similar strongly conservative principles of interpretations are laid down independently in the commentary on Isaiah by the Jew, Joseph Knabenbauer, and in that on Jer. by L. A. Schneedorfer.

Of a mediating stamp, is an essay by the Tübingen tutor Dr. Rudf. Kittel on the "latest variation of the Pentateuch question," and a revision of Hitzig's com. on the twelve minor prophets by Dr. H. Steiner, of Zurich.

Among the works of French and English authors, the historical sketch of the older Hebrew prophets up to the death of Isaiah, by Chas. Bruston, seems worthy of especial notice. Upon questions of Pentateuch criticism, this scholar takes almost the same position as does Bredenkamp. The basis of the legislation of Moses, "the true founder of Hebrew prophecy" seems to him authentic; in the introduction of Canaanitish bull and idol worship after the time of Joshua, he sees a later darkness and corruption. Of the prophets of the ninth century B. C., he gives the first place to Obadiah, the next to Joel, the third to the unknown composer of the lamentation over Moab, Is. XV. 16, and the fourth, to the author of the song of Moses, Deut. XXVII. Besides the prophets Amos and Hosea of the northern kingdom and the Jewish Isaiah and Micah, he places the author of Zech. IX–X also in the eighth century. Other note-worthy publications are the com. on Jer. and Sam. by the Englishman A.W. Streane; and two English revisions of Job—one, a metrical translation with notes by H. J. Clark, the other, more scientific and complete, in the proper form of a commentary, by Sam. Cox.

Edward Cone Bissell, offers a good introduction to the Apocrypha, including a translation and exegesis of the text. This excellent volume, which appears as a supplement to the O. T. division of Lange's Commentary, takes a somewhat broader conception of the Apoc. than is common with us, in that it includes the books of 1 and 4 Esdras and 3 Mac., as well as the letter of Jeremiah. In an appendix there are also short notices of the Pseudepigraphs of Enoch, the Sibylline Oracles, the Psalms of Solomon, etc. Prof. Dr. W. Grimm, in an article in the "Journal of Scientific Theology" refers the book of Tobit, (according to him first composed in Hebrew and made current in Palestine,) to the age following Antiochus Epiphanes, notwithstanding the opposing views of Hitzig, Grätz and Nöldecke.

We close with a few notices of the practical exegesis and textual criticism of the O. T. and the lexicographic and archæologic aids to its study.

C. H. Spurgeon has begun to publish under the title "The Treasury of David," a practical homiletical commentary on the Psalms, of a wide scope, crammed with copious extracts from previous exegetical hints and literary data of various sorts. The first volume, before us, treats chiefly the first 26 Psalms. The whole, of whose completion we can hardly doubt, on account of the known versatility and energy of the author, bids fair in point of copiousness to surpass our Hengstenberg and Hupfeld.

Dr. A. Thalhofer, Prof. of Theology in Eichstadt, has published an exegesis of the Psalms with special reference to their use in the liturgy of the Romish Church. The work is not at all progressive and shows traces here and there of the allegorical-messianic method of interpretation of the middle ages: *Erklaerungen der Psalmen, mit besonderer Rueksicht auf deren liturgischen Gebrauch im roemischen Brevier, Missale, Pontificate und Rituale*.

Dr. Friedländer, under the authority of Rabbi Dr. Adler, has begun to publish a Jewish-Eng. translation of the Bible, "The Jewish Family Bible, containing the Pentateuch, Prophets and Hagiograph, Part 1."

Several new monographs on the first chapters of Genesis, containing the account of the Creation and Fall, have appeared, partly of a speculative apologetic content; one by H. Löhr, *Die Geschichte der heiligen Schrift vom Anfang der Dinge*, a book which recalls Herder's *Aelteste Urkunde des Menschengeschlechts*, its aim being to unite the conception of a revealed Scripture with a symbolically ideal meaning of the contents of Gen. I–III, tending to show the prophetic sublimity and high poetic beauty of the prehistoric passages, as opposed to the literal naturalism and awkward apologetic arts of the modern exegete. He does not wholly avoid the danger of an excessive spiritualizing, even rationalizing. More in accordance with the usual manner of orthodox apologetics does the Rom. Cath. Dr. Seisenberger undertake his work, *Der biblische Schoepf-*

ungsbericht ausgelegt, against which another Rom. Cath. theologian, Prof. Bernh. Schäfer, in Münster, urges the criticism of overhasty reconciliation of the teachings of physical science with the Biblical account of creation: "The Bible and Science," *Bibel und Wissenschaft*. The work of Prof. Dr. Ed. Riehm also offers much that is striking and beautiful, "The Account of Creation," *Der biblische Schoepfungsbericht*.

Two more numbers, the fourteenth and fifteenth, of Riehm's "Pocket Dict. of Bib. Antiquity for Bible Students," have appeared, which nearly complete the work. After long expectation, an illustrated subscription book has appeared, "Palestine in Word and Picture," *Palaestina in Wort und Bild*.

Two articles, one by G. Studer, "Textual Criticism of Isaiah," in the *Jahrbuecher fuer protestantische Theologie*, 1880–81, and one by Hollenberg, "Textual Criticism of the books of Joshua and Judges," in the *Zeitschrift fuer die alttestamentliche Wissenschaft*, are worthy of notice; also the paper by H. A. Vollers, on the Twelve Prophets, First Half: the prophets Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; also the comparison of the Vatican and Sinaitic Text with the received text of the Septuagint by E. Nestle; also the Latin Text of the Pentateuch from a Lyons codex, which, the publisher, U. Robert, seeks to show, is distinct from the so-called Itala, and was translated from the Greek not earlier than the third or fourth century.

Stade's many-sided and excellent Journal offers much that belongs here: for example, in its latest vol., "Lexicographical," by G. Hoffmann, of Kiel; "Contributions from the St. Petersburg Manuscripts," by Harkavy, etc. The Jewish scholar J. Benjacob has published in three volumes a "Bibliography of the collected Hebrew Literature, including the MSS., (to 1863), arranged alphabetically," from the literary remains of his father, J. A. Benjacob, under the title, "Ozar Ha-Sepharim," *Bibliographie der gesammten hebraeischen Literatur, mit Einschluss der Handschriften* (*bis* 1863) *mit den Titeln alphabetisch geordnet*.

STUDIES IN THE OLD TESTAMENT.

For July–December, 1883.

THIRD QUARTER.

Lesson 1. July 1.—Joshua, Successor to Moses Josh. 1. 1—9. Golden Text: Eph. 6. 10.

2. July 8.—Passing over Jordan. Josh 3. 5—17. Golden Text: Isa. 43. 2.

3. July 15.—The Plains of Jericho. Josh 5. 10—15, and 6 1—5. Golden Text: Heb. 11. 30.

4. July 22.—Israel Defeated at Ai. Josh. 7. 10—26. Golden Text: Num. 32. 23.

5. July 29.—The Reading of the Law. Josh. 8. 30—35. Golden Text: Deut. 30. 19.

6. Aug. 5.—The Cities of Refuge. Josh. 20. 1—9. Golden Text: Heb. 6. 18.

7. Aug 12.—The Last Days of Joshua. Josh. 24. 14—29. Golden Text: Josh. 24. 15.

8. Aug. 19.—Israel Forsaking God. Judg 2. 6—16. Golden Text: Judg. 2. 12.

9 Aug. 26.—Gideon's Army. Judg. 7. 1—8. Golden Text: Judg. 7. 20.

10. Sept. 2.—The Death of Samson. Judg. 16 21—31. Golden Text: Psa. 68. 35.

11. Sept. 9.—Ruth and Naomi. Ruth 1. 14—22. Golden Text: Ruth 1. 16.

12. Sept. 16.—A Praying Mother. 1. Sam. 1. 21—28. Golden Text: 1. Sam. 1. 28.

13. Sept. 23.—The Child Samuel. 1. Sam. 3. 1—19. Golden Text: 1. Sam. 3. 9.

FOURTH QUARTER.

Lesson 1. Oct. 7.—Eli's Death. 1. Sam. 4. 10—18. Golden Text: 1. Sam. 3. 13.

2. Oct. 14.—Samuel the Judge. 1. Sam. 7. 3—17. Golden Text: 1. Sam. 7. 12.

3. Oct. 21.—Asking for a King. 1. Sam. 8. 1—10. Golden Text: Psa. 118. 9.

4. Oct. 28.—Saul Chosen King. 1. Sam. 10. 17—27. Golden Text: 1. Sam. 10. 24.

5 Nov. 4.—Samuel's Farewell Address. 1. Sam. 12. 13—25. Golden Text: 1. Sam. 12. 24.

6. Nov. 11. Saul Rejected. 1. Sam. 15. 12—26. Golden Text: 1. Sam. 15. 22.

7. Nov. 18.—David Anointed. 1. Sam. 16. 1—13. Golden Text: Psa. 89. 20.

8. Nov. 25.—David and Goliath. 1. Sam. 17. 38—51. Golden Text: 1. Sam. 17. 47.

9. Dec. 2.—David's Enemy—Saul. 1. Sam. 18. 1—16. Golden Text: 1. Sam. 18. 14.

10. Dec. 9.—David's Friend—Jonathan. 1. Sam. 20. 32—42. Golden Text: Prov. 18 24.

11. Dec. 16.—David Sparing his Enemy. 1. Sam. 24. 1—17. Golden Text: Matt. 5. 44.

12. Dec. 23.—Death of Saul and Jonathan. 1. Sam. 31. 1—13. Golden Text: Prov. 14. 32.

Book Notices.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

HOURS WITH THE BIBLE. VOL. 4.

(See below.)

We noticed briefly in the last number vols. 1, 2 and 3 of this work. This volume, finished *April 6th*, 1882, begins with Rehoboam's Accession to the throne, and closes with Sennacherib's campaign. Many historical points of great difficulty come up for consideration, and are handled, seemingly, in a careful and scholarly manner. The author's views on the Pentateuch question are indicated in the preface, where Prof. W. Robertson Smith receives an unmerciful handling. In this volume, the author seems to be more guarded than in the former ones. He does not so frequently yield assent to German "views." The perusal of these volumes will, it is believed, throw much light upon sacred history; and certainly he who reads them will have a more definite and a more accurate acquaintance with the great events and characters of biblical history.

Egypt. By Clara Erskine Clement, author of "A Simple Story of the Orient," "A Handbook of Legendary and Mythological Art," etc. With one hundred and six illustrations. 12mo. pp. 475. Boston: D. Lothrop & Co. Price, $1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Almost anything written in these days concerning Egypt is worthy of our attention. Its "mysterious antiquity" gives it an interest beyond description. As the writer well remarks, "to what other country can one come with the delightful anticipations he may well bring to that of Egypt?" The book is written by one who *can* write and one, too, who has seen for herself what she here describes. The illustrations add much to the description. The book discusses, briefly of course, Egyptian History from the most ancient times to the present.

The Patriarchs of the Bible. By the Rev. W. Hanna, D. D., and Rev. Canon Norris, B. D. With colored maps. 12mo. pp. 228. New York: Cassell, Peter & Galpin. Price, $1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

These biographies appeared in the *Bible Educator*, and, after a careful revision by the authors, have been printed in book form. They are popular in their character, yet at the same time, comprehensive and exact. The tables of the events in the lives of the several patriarchs, two of

which have been printed in THE HEBREW STUDENT, are well adapted to fix the outline of the history in the mind of the reader. There is no more profitable work than the study of biblical character, and the present volume will do much to incite such study. The lives of Abraham, Isaac and Jacob are written by the REV. W. HANNA, D. D.; those of Joseph and Moses by the REV. CANON NORRIS, B. D.

Many letters of inquiry concerning Delitzsch's Hebrew New Testament have been received by the editor. He would refer all who desire to purchase it to F. G. Thearle, 151 Wabash Avenue, Chicago, who has a large supply on hand.

RECENT PAPERS
RELATING TO
THE OLD TESTAMENT.

Pentateuch Criticism: Its History and Present State. PROF. F. A. GAST, D. D. *Reformed Quarterly Review*, April.

Studies in Ecclesiastes. F. KOESTLIN. *Theologische Studien*, No. 2.

The Mourning of Hadadrimmon (Zech. XII. 2), and some Remarks on the Massorah. *The American Israelite*, May 26.

The Mosaic Priestly Blessing, Num. VI, 22-27. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 2.

The Value for Textual Criticism of the Translations of the Psalms. FRIEDRICH BAETHGEN. *Jahrbuecher fuer Protestantische Theologie*, No. 3.

Indo-Scythians and Germans. A contribution to the Table of Nations, Gen. x. PROF. DR. K. WIESELER. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 1.

Plenary Inspiration—Is that probable? W. C. WILKINSON, D. D. *The Independent*, April 27.

Was the Messiah Divine? REV. DANIEL VAN PELT, A. M. *Reformed Quarterly Review*, April.

Assyriology and Judaism. DR. AARON HAHN. *The American Israelite*, May 5, 12, 19, 26, June 2.

The Decipherment of the Hittite Inscriptions. PROF. A. H. SAYCE. *The Independent*, May 18.

Jesus and Judaism. DR. E. C. HIRSCH. *Der Zeitgeist*, May 25.

The New Testament in Hebraic Dress. DR. B. FELSENTHAL. *Der Zeitgeist*, May 25.

The Jews in Abyssinia (Falashas). DR. FRIEDMANN. *Israelitische Wochenschrift*, April 19.

The Karaites. A. L. SANGER. *The Jewish Messenger*, May 19, 26.

The History of Superstition in the Talmud. DR. SIMON WOLFSOHN. *Israelitische Wochenschrift*, April 19, 26.

Celebrities of the Talmud. Rabbi Judah I. *The Jewish Times*, April 28.

PUBLICATIONS RECEIVED.

East of the Jordan. By SELAH MERRILL, D.D., L.L.D. Archæologist of the American Palestine Exploration Society. Introduction by PROF. ROSWELL D. HITCHCOCK, D.D. Illustrations and a map. 8¾x6, pp. XV, 549. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co., Chicago. Price $4.00.

Outlines of Primitive Belief among the Indo-European Races. By CHARLES FRANCIS KEARY, M. A., F. S. A., of the British Museum. 8½x5½, pp. XXI, 504. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co. Price $2.50.

Aryo-Semitic Speech; A study in Linguistic Archæology. By JAMES FREDERICK MCCURDY. 9¼x6, pp. XI, 176. Andover: Warren F. Draper. Price, $2.00.

The Book of Enoch; translated from the Ethiopic, with Introduction and Notes. By REV. GEORGE H. SCHODDE, Ph. D., Professor in Capital University, Columbus, Ohio. 7¾x5, pp. VII, 278. Andover: Warren F. Draper. Price $2.00.

The Plan of Creation. By R. M. WIDNEY, Los Angelos, Cal. 7¼x5 pp. VIII, 280. Published by the Author. Price $1.50.

The Bible: A Scientific Revelation. By REV. CHARLES C. ADAMS, S. T. D. 6¾x4¾, pp., 176, VII. New York: James Pott. Price $1.00.

Notes on the Books of Genesis, Exodus, Leviticus, Numbers. By C. H. M. Four vols. The notes on each book are complete in one volume. 6x4. Vol. 1, pp. XII, 318; Vol. 2, 356, Vol. 3, 371, Vol. 4, 471. Chicago: F. H. Revell, 148 and 150 Madison St. Price $1.00 per vol., or $3.50 per set of 4 vols.

Ruth, the Moabitess; Gleanings from the Book of Ruth. By HENRY MOORHOUSE. 7x5, pp. 74. Chicago: F. H. Revell, 148 and 150 Madison Street. Price 50 cents.

New Testament translated into Hebrew, by PROF. FRANZ DELITZSCH.

ספרי הברית החדשה

ניעתקים מלשון יון ללשון עברית

בהשתדלית

החכם פראפעסאר פראנץ דעליטש

6¼x4, pp. 465. British and Foreign Bible Society. For sale by F. G. Thearle, 151 Wabash Ave., Chicago. Price 75 cents.

Hours with the Bible; or, The Scriptures in the light of modern discovery and knowledge. By CUNNINGHAM GEIKIE, D. D., Author of "The Life and Words of Christ." Vol. IV, from Rehoboam to Hezekiah, 7x5, pp. XIV, 492. New York: James Pott. For sale by F. G. Thearle, 151 Wabash Ave., Chicago. Price $1.50.

[The price of Geikie's Hours with the Bible, Vols. 1, 2 and 3, was stated, in the last number of THE HEBREW STUDENT to be $2.00 per vol.; it should have been $1.50.]

The Union Hebrew Reader; designed for Sunday Schools, and for the use of Students. By JOSEPH KRAUSKOPF, B. H. and HENRY BERKOWITZ, B. H. 9¾x6½, boards, pp. 30. Cincinnati: Bloch & Co. Price, 25 cents.

The Use of the Old Testament in the Study of the Rise of Doctrines. By PROF. DUFF, M. A. 8¼x5¼, paper, pp. 32. Andover: Warren F. Draper. Price 25 cents.

The Daggatouns: A Tribe of Jewish Origin in the Desert of Sahara. By HENRY SAMUEL MORAIS. 7¾x5½, paper, pp. 14. Philadelphia: Edward Stern & Co. Price 25 cents.

Reply to Prof. Robertson Smith. By REV. P. MELVILLE, A. M., B. D. Hopewell, N. S. 8¼x5½, paper, pp. 16. Price 15 cents.

The Key to the Construction of the Tabernacle, the 47th of Euclid By EPHRAIM M. EPHSTEIN, M. D. 7½x5¼, paper, pp. 73. Chicago: Thomas Wilson. Price 25 cents.

Key-Words; or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines. WILEY JONES, Norfolk, Va. 4½x3¼, limp, pp. VI, 174. Published by the Author. Price 50 cents.

JUNE ANNOUNCEMENTS.

1. At the General Assembly of the Presbyterian Church, held at Springfield, Ill., fifty names were added to the members of the Progressive Course of the Correspondence School. Among these were the names of several missionaries, one in Siam, two in China, one in Brazil, S. A., one in Portugal. At the General Assembly of the United Presbyterian Church held at Monmouth, Ill., thirty names were added to the roll. These do not begin work until September 1st.

2. Many thanks are due those members who have so freely returned their copies of Lessons I—X. A careful record is kept, and in each case the new lessons will be sent back as soon as reprinted.

3. The "Elements" is coming on rapidly. At the present rate we hope to finish it by August 1st. If the members will but exercise patience, *the end will come*.

4. It is desired to call the attention of the School to the "Instructors," "Lecturers" and "Schedule of Work" of the Summer School, July 11th--Aug. 19th, (See page 18).

5. All examination papers received to date have been returned, except *three*, to which no name is appended.

6. Will you not oblige the Instructor by filling out the blank "Reports of Progress" and returning them promptly.

THE HEBREW SUMMER SCHOOL.

SECOND ANNUAL SESSION.

SIX WEEKS: JULY 11—AUGUST 19, 1882.

INSTRUCTORS.

W. R. HARPER, Ph. D.,
Professor of Hebrew and the Cognate Languages, Baptist Union Theological Seminary, Chicago, Ill.

S. BURNHAM, A. M.,
Professor of Hebrew and Old Testament Exegesis, Hamilton Theological Seminary, Hamilton, N. Y.

JOHN N. IRVIN, A. M.,
Formerly Assistant Professor in Drew Theological Seminary, Madison, N. J.; for the past two years studying at Leipzig.

IRA M. PRICE, A. M.,
Assistant in the Hebrew Correspondence School.

LECTURERS.

G. W. NORTHRUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.
GALUSHA ANDERSON, D. D., Pres. Chicago University.
SAMUEL I. CURTISS, D.D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.
JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.
T. W. GOODSPEED, D. D., Morgan Park, Chicago.
E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol. Sem., Chicago.
DAVID PAUL, D. D., First United Pres. Church, New Concord, O.
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.
DR. B. FELSENTHAL, Rabbi of Zion Synagogue, Chicago.
[Lectures will also be given by the Instructors.]

SCHEDULE OF WORK.

	CHAPEL EXERCISE	8 A. M.
I.	BEGINNERS' CLASS, *First Section*	9:15 A. M. 3:00 P. M.
	" " *Second Section*	8:15 A. M. 2:00 P. M.
II.	REVIEWERS' CLASS, *First Section*	8:15 A. M. 2:00 P. M. 10:15 A. M.*
	" " *Second Section*	8:15 A. M. 2:00 P. M. 10:15 A. M.*
III.	EXTEMPORE CLASS, *First Section*	9:15 A. M. 10:15 A. M. 2:00 P. M.
	" " *Second Section*	8:15 A. M. 2:00 P. M. 3:00 P. M.
IV.	EXEGETICAL CLASS	11:15 A. M.
V.	CONVERSATIONAL EXERCISE	1:30 P. M.
VI.	LECTURE	4:00 P. M.
VII.	Meeting of the Committee of Revision	7:30 P. M.

*For translating at sight.

NOTICES.

1. The school will open Tuesday, July 11th, at 10 A. M. DR. G. W. Northrup will deliver an address of welcome.

2. *No admission to the First Class after July 13th. No rooms reserved after July 12th.*

3. Trains leave the Rock Island depot for Morgan Park at 6:50 and 8:40 A. M. and at 12:15, 4:15, 5:00, 6:00, 6:30 and 10:00 P. M. Commutation tickets, good for ten rides, $1.25. These can be obtained by addressing (*with stamp*) as below; or by calling at "The Standard" office, corner of Dearborn and Randolph streets. They cannot be had at the regular ticket office.

4. Nearly all available accommodations have been engaged. Those who "drop in" unannounced at the opening of the term, will do so *at their own risk.*

For additional information, address

W. R. HARPER,
MORGAN PARK, CHICAGO.

ONLY 1000 HEBREW
words occur above twenty-five times.

THE

"HEBREW VOCABULARIES"
contains these words arranged in fifty-five lists.

LISTS I–V. Verbs, with the number of occurrences in each species.
LISTS VI–XI. Nouns, occurring (1) 500-1000, (2) 200-500, (3) 100-200, (4) 50-100, (5) 25-50 times.
LIST XII. Perfect Verbs, occurring 25-5000 times.
LISTS XIII–XXIX. Imperfect Verbs, occurring 25-5000 times.
LISTS XXX–XLIX. Nouns classified according to signification: as designating or relating to (1) The Celestial World, (2) Divisions of Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc.
LISTS L–LIII. (1) Prepositions and Prepositional Phrases, (2) Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.
LIST LIV. One hundred English Verbs with their most common Hebrew Equivalents.
LIST LV. One hundred English Nouns with their most common Hebrew Equivalents.

OPINIONS.

I am greatly pleased with the book. I expected a great deal, but it far surpasses my expectations.
M. B. LOWRIE, Galesburg, Ill.

It will prove very useful in conquering the greatest difficulty of the beginner in Hebrew, the acquisition of a vocabulary.
THE CONGREGATIONALIST.

Your "Vocabularies" is excellent. Send me twelve copies for my Junior class.
DR. SAMUEL IVES CURTISS,
Prof. of Hebrew, Congregational Theological Seminary, Chicago.

An excellent, valuable book, showing colossal industry.
DR. FRIEDRICH DELITZSCH, Leipzig, Germany.

After a careful examination of the book, I believe it to be a very valuable help in the acquisition of the language.
W. H. COBB, Uxbridge, Mass.

After a close examination of this modest work, I am impelled to the conviction that its conscientious use will shorten the period of acquiring familiarity with the language of the Old Testament by weeks and months. Prof. Harper is to be congratulated on the happy conception of such a legitimate contribution to the Divinity Student's Library, and also on its excellent mechanical execution.
MARTYN SUMMERBELL, A. M.
Prof. Pastoral Theol., Christian Biblical Institute, Stamfordville, N.Y.

I make constant use of the "Hebrew Vocabularies." I would not be without it for any consideration.
JOHN H. MORLEY, Winona, Minn.

The "Hebrew Vocabularies" fills a place which was unfilled before. Had such a book been available when I began the study of Hebrew it would have been of the greatest advantage to me at the time, besides furnishing a wide acquaintance with words which has not yet been gained.
REV. J. A. NELSON, Lawrence, Kansas.

I have examined with care Professor Harper's "Hebrew Vocabularies." The plan is both rational and practical, and has been admirably carried out. I have long felt the need of just such a work in teaching Greek and Latin. Describe it in a word, *It is American common-sense applied to the study of Hebrew.*
ARTHUR W. LITTLE, (Rector St. Paul's), Portland, Me.

Having examined the *Hebrew Vocabularies* of Prof. W. R. Harper I can most freely recommend them to any whose ambition it is to make rapid, yet solid and practical, attainment in the study of the Hebrew. Till this work fell into my hands, I was obliged to search for its well tabulated facts through many volumes, and was often tempted to set about the construction of some such tables for my own convenience. These *Vocabularies* supersede anything I had ever desired or contemplated in this line.
R. B. TAGGART, Mt. Pleasant, Pa.

The "Hebrew Vocabularies" is a work most creditable to American scholarship, beautiful in its paper and type, and indispensable to students of all grades in the Sacred Languages.
NORMAN SEAVER,
Pastor of Fourth Presbyterian Church, Syracuse, N. Y.

I regard Prof. Harper's "Vocabularies" as a scholarly and convenient accessory for study, useful to the beginner for the admirably arranged classifications of words, and valuable to the student as answering many purposes of both Lexicon and Concordance.
JOHN BINNEY, Middletown, Conn.

A beautifully printed book, 128 pp. (every other page being left blank for "Texts and Remarks"), bound in cloth. Price, $1.00.

Address, W. R. HARPER,
MORGAN PARK, CHICAGO.

דברי־ים ביומו

HEBREW CORRESPONDENCE SCHOOL.

ELEMENTARY COURSE.

For those who desire to begin the study of the language.

INFORMATION.

1. The Course.

Sixty *printed* lessons—sent, one each week, by mail, during which time the Class, beginning with the alphabet, will accomplish the following work:

1. Learn in regular order and with absolute thoroughness the main principles of the grammar.

2. Acquire a vocabulary of *five hundred* words; these words being taken up, a few at a time, in the order of their occurrence, *e. g.*, first, those occurring 1,000 to 5,000; secondly, those occurring 500 to 1,000 times, etc.

3. Read critically from ten to fifteen chapters of Genesis.

At the end of the Course, the Class, *it is promised*, will be able to read with comparative ease any of the historical portions of the Old Testament.

It is desired, here, to emphasize the fact, that the Hebrew *is not a difficult language to learn*; it can be acquired with *one-half* the study necessary to acquire Latin or Greek.

2. The Method.

A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be *written out by the student each week*, and mailed to the Instructor. These will be returned *promptly* with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of *transliteration*.

3. Books.

Only three books will be needed for the entire course:

1. "A Hebrew Manual" ($2.00).
2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, $2.00).
3. "Hebrew Vocabularies" ($1.00).

These books are prepared by the Instructor, and can be purchased only from him.

4. For Whom Intended.

This course of study is intended for three classes:

1. For ministers who have never studied the language.
2. For ministers who, perhaps, have given it some attention, but not sufficient to render it of any practical advantage to them.
3. For Sunday School teachers, and Bible students. *(Classes have been formed by the Sunday School Association, of London, for instructing Sunday School teachers in Hebrew).*

All who enter will be expected *to begin with the alphabet.*

5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

6. Tuition.

The tuition for the sixty lessons will be fifteen dollars, payable *five dollars* in advance, and after three months, *one dollar* each month.

7. In General.

1. The announcement is made *thus early*, that all who wish to enter upon the work may have ample time in which to arrange for it.

2. That the Hebrew language can be learned in this way, is as certain as that such a language was ever spoken.

3. Those who obtain a start in the language by *this* course, will be enabled to continue the study of it in the more advanced course which has been in operation for over a year.

4. In writing for additional information, please be careful to state that it is information concerning the *Elementary Course* that is desired.

Correspondence is invited.

PROGRESSIVE COURSE.

For the critical study of Etymology and Hebrew Prose (Exodus).

INFORMATION.

1. The Course.

Forty-eight *printed* lessons—sent, one each week, by mail, Subject matter, the Book of Exodus, of which twenty-four chapters will be read during the year. Each lesson includes the following:

1. Grammatical notes on a specified number of verses, with references (1) to the Instructor's "Elements of Hebrew," (2) to Gesenius' and (3) to Green's grammar.

2. *Inductive Lessons* drawn from the passage under consideration.

3. Grammatical questions, answers to which have been given in the preceding references.

4. General questions on the more important exegetical points.

5. Review questions on the preceding lesson.

6. Grammatical principles—the entire grammar covered in the course—studied by the inductive method.

7. Ten to fifteen words to be committed, arranged in the order of their frequency; *e. g.*, first, those occurring 1000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

2. The Method.

The lesson mailed each week is studied by the pupil. Questions sent to the Instructor in regard to difficulties, or for further information *are answered*. (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, *it is not expected that the answers must be written out and sent to the Instructor.* Every *tenth* lesson, however, is an *examination* lesson, the papers of which are sent to the Instructor and by him *returned with corrections and suggestions*. The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies." These books may be obtained at *reduced prices* through the Instructor.

4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

5. The Club.

The Club now numbers nearly *four hundred* members, from over *forty* different States and Countries, representing *fourteen* different denominations. Is it any longer an *experiment?*

6. Tuition.

The tuition is *eight dollars* for the forty-eight lessons. Let no one, however, deny himself this opportunity for lack of means to pay the tuition.

7. In General.

1 Members may enter *at any time*, commencing with the the first lesson.

2. They may proceed as rapidly or as slowly as desired.

3. If *one lesson a week* is too much, lessons *may* be sent less often.

4 The lessons may, at any time be discontinued for a short period at the pleasure of the pupil.

5. A "sample lesson" and the "Roll of the Club" may be had upon application.

For further information address W. R. HARPER, Morgan Park, Chicago, Ill.

THE
HEBREW STUDENT

is the only periodical in the United States devoted exclusively to the interests of OLD TESTAMENT STUDY.

It aims to be to a certain extent popular in its character and to encourage, and, so far as possible, to instruct all classes of Old Testament students. It is not intended solely for those who are acquainted with the Hebrew language. It is conservative in its attitude towards "new theories" but encourages judicious discussion of all questions of criticism. The leading articles of each number are furnished by the most eminent scholars and writers in this department of study.

The following may be mentioned as a partial list of the contributors:

PROF. E. BENJ. ANDREWS,
Newton Theological Seminary, Newton Centre, Mass.
PROF. WILLIS J. BEECHER, D.D.,
Presbyterian Theological Seminary, Auburn, N. Y.
PROF. CHARLES A. BRIGGS, D. D.,
Union Theological Seminary, New York City.
PROF. S. BUENHAM,
Baptist Theological Seminary, Hamilton, N. Y.
PROF. SAMUEL I. CURTISS, D.D.,
Congregational Theological Seminary, Chicago.
PROF. CHAS. ELLIOTT, D.D.,
London, Ontario, Canada.
DR. B. FELSENTHAL,
Rabbi of Zion Synagogue, Chicago.
PROF. NORMAN FOX,
104 West Fifty-eighth St., New York City.
DR. HENRY GERSONI,
Editor of "The Maccabean," Chicago.
PRES. G. W. NORTHRUP, D.D.,
Baptist Union Theological Seminary, Chicago.
PROF. HENRY S. OSBORNE,
University, Oxford, O.
PROF. HOWARD OSGOOD, D. D.,
Rochester Theological Seminary, Rochester, N.Y.
REV. JUSTIN A. SMITH, D.D.,
Editor of "The Standard," Chicago.
PROF. JAMES STRONG, S.T.D.,
Drew Theological Seminary, Madison, N. J.
PROF. B. C. TAYLOR,
Crozer Theological Seminary, Chester, Pa.
PROF. W. C. WILKINSON, D.D.,
Tarrytown, N. Y.

The Journal has received the highest commendation and endorsement of denominational leaders and the religious press. Ministers of all denominations have welcomed it heartily.

We ask every one who is interested in the advancement of Biblical Knowledge give us his assistance in this enterprise by subscribing at once for the Journal?

SUBSCRIPTION.

Price, per annum, prepaid, $1.
Single copy ..... 10 cts.

Remittances to this amount may be made in unregistered letters at the risk of the publisher.

ADVERTISEMENTS.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion. Rates for longer time will be furnished upon application. The circulation is 3000 copies per month among the most intelligent clergymen, teachers and students of the country, thus making it an excellent medium for those who desire to reach this class of men.

ADDRESS

E. B. MEREDITH, Publisher,
89 Randolph St., Chicago.

AGENTS WANTED FOR THE
PICTORIAL
HISTORY of the WORLD

Embracing full and authentic accounts of every nation of ancient and modern times, and including a history of the rise and fall of the Greek and Roman Empires, the middle ages, the crusades, the feudal system, the reformation, the discovery and settlement of the New World, etc., etc. It contains 672 fine historical engravings, and is the most complete History of the World ever published. Send for specimen pages and extra terms to Agents. Address

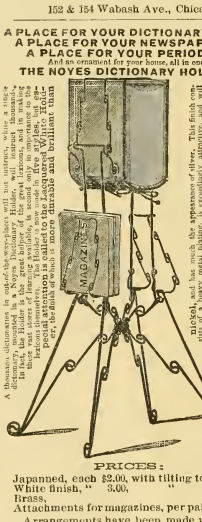
NATIONAL PUBLISHING CO.,
Chicago, Ill.

SEND TO
F. G. THEARLE,
151 Wabash Avenue, Chicago,
For any books in the market.
We keep all of the Standard
Greek and Hebrew Text Books, Bibles, Testaments.
Also sell the books prepared by Prof. Harper.
BEST DISCOUNTS TO MINISTERS.
A copy of our valuable selected catalogue of New and Standard Text and Theological Books FREE.

THE
BIBLE READER'S
COMMENTARY.
(Next the Bible)
THE BEST BOOK IN THE WORLD.
Two Royal Octavo Volumes,
Over 1500 pages & 100 special Illustrations.
BY REV. J. GLENTWORTH BUTLER., D. D.
PRICE, in cloth, $5.00 per volume.
" in dark roan, $6.00 "
Agents wanted in every county in state.
For terms, address
D. APPLETON & CO.,
152 & 154 Wabash Ave., Chicago, Ill.

A PLACE FOR YOUR DICTIONARY, A PLACE FOR YOUR NEWSPAPERS, A PLACE FOR YOUR PERIODICALS,
And an ornament for your home, all in one,
THE NOYES DICTIONARY HOLDER.

A thorough dictionary in out-of-the-way places will not interfere, while a stiff dictionary mounted in a Noyes Dictionary Holder, will instruct thousands. In short vast stores of learning available, is second only in importance to the possession of learning itself. The Noyes Dictionary Holder has called special attention is called to the Lecturers, Writers, Readers, Preachers, Teachers, Students, Clergymen, Lawyers, Editors, Authors, Merchants, Mechanics, Farmers, Boys and Girls, and to every one who desires to know the meaning of words. It is made of wood in a more durable and brilliant than nickel, and has much the appearance of silver. The finish can be changed to suit purchaser. The Tilting Top Holder is made for holding newspapers and magazines, thus bringing together in publication form contents referred to in the Paper. Send for Circulars free. Send for Circulars free.



PRICES:
Japanned, each $2.00, with tilting top, $3.00
White finish, " 3.00, " " 4.00
Brass, " " 10.00
Attachments for magazines, per pair 50 cts.

Arrangements have been made with the manufacturer, whereby we can furnish the above holders to clergymen at 25 per cent. off the above figures. Address,

E. B. MEREDITH,
89 Randolph Street, Chicago.

F. H. REVELL,
PUBLISHER and
BOOKSELLER.
Theological and other
Religious Literature
A SPECIALTY.

RECENT ISSUES.

Bible Commentary, vol. 4, N. T., on Epistles, Hebrews to Revelation inclusive	$ 5 00
International Revision Commentary, vol. I, on Matthew, by Prof. Schaff	1 00
The World's Witness for Christ, by Williams	1 00
Homiletics, by Prof. J. M. Hoppin	3 00
Principles of Church Polity, by Prof. Geo. Ladd	2 50
One Religion. Bampton Lecture for 1881	3 50
Gospel of Christ, by Thorold	1 25
Studies in Life of Christ, by A. M. Fairbairn	1 75
Sermons by J. Oswald Dykes, D. D., new edition	1 50
Hugh Miller's Works, new ed., 6 vols.	9 00
Theory of Preaching, by Phelps	2 50
Paul, the Missionary, W. M. Taylor	1 50
Lecture on Apologetics, by H.B.Smith	1 00
Philosophy of Religion, by A. Caird	3 00
Meyer's Commentaries, James, Peter, John and Jude	3 00
Meyer's Commentaries, Hebrews	3 00
Hebrew and English Index to Lange's Commentaries of the Old Testament	$ 50
New Testament in Original Greek, by Westcott and Hort. vol.1, $2.00; vol.II,	2 00
Hebrew and Chaldee Lexicon, by Davies, revised by E. C. Mitchell, D.D.,	4 25
Hebrew and English Psalter	1 00
Harmony of the Gospels, Greek, by F. Gardner, D. D.,	3 00
Gesenius' Hebrew Grammar. Davies, revised by E. C. Mitchell, D. D.,	3 00
Critical Hand-book to the Study of the Greek New Test., By E. C. Mitchell, D. D.,	1 75
Grammar of New Testament Greek, by A. Buttman	2 75
Alfords Greek Testament, 4 vols., cloth	30 00
Hebrew Bible	2 00
Hebrew and English Bible	3 00
Emphatic Diaglot, Wilson	4 00
Greek Testament, Scrivener	1 75
" "	60
" " Revised Oxford	1 75
" " Greenfield	75
Greek and English Concordances, by Hudson	2 50
Greek, Hebrew and English Concordance, by Young, cloth	3 65
" sheep	4 50

STANDARD,
HISTORICAL,
MISCELLANEOUS,
POETICAL
and GIFT

BOOKS

Liberal discount to ministers and teachers. Libraries selected with great care and supplied as per "Our popular plan." Correspondence solicited.

F. H. REVELL,
148 & 150 MADISON STREET,
CHICAGO.

MAX STERN, Stationer and Printer, 84 & 86 Fifth Ave., Chicago.

THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

VOL. I CHICAGO, JULY, 1882. No. 4.

DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes

BY

SAMUEL IVES CURTISS, D. D.,

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY.

ARTICLE NO. IV.

§ 20. THE RELATION OF DEUTERONOMY TO THE BOOK OF THE COVENANT.

All the fundamental laws, codified in the Book of the Covenant, are repeated and amended in Deuteronomy, except Ex. XXI. 18–XXII. 14; XXII. 27 and XXII. 13, (compare Psalm XVI. 4). All the other fundamental laws are at least recalled, but are also partially modified. The following are examples: Deut. XV. 12, according to which the Hebrew maid like the Hebrew servant shall go free in the seventh year; and Deut. XXIV. 7, compared with Ex. XXI. 16, according to which the stealing of a man is to be punished with death only in case, that the one stolen and sold as a slave is a fellow countryman. But the greatest and most radical modification is this, that Deuteronomy in opposition to Ex. XX. 24, sqq., which does not limit the erection of an altar to one place, has in prospect a central sanctuary, chosen out of all the tribes, as the exclusive place of sacrifice, (Deut. XII. 5, 11, 14, 18, 21, 26; XIV. 23–25; XV. 20; XVI. 2, 6, 7, 11, 15, 16; XVII. 8, 10; XVIII. 6; XXIII. 16; XXVI. 2). This centralization of the worship with the secularization of all the other sacred places was first carried into effect subsequent to Hezekiah (Is. XXXVI. 7). The simultaneous worship of Jehovah in many sacred places was not only the practice in the time of the judges, but also in that of the kings, and it was only at a late time during the latter period that the temple at Jerusalem was elevated from the dignity of the chief and central sanctuary to exclusive recognition as such, in which alone sacrifices might be offered. It is undeniable that Deuteronomy, as it now lies before us, was written to support the effort at centralization, which aimed at setting aside the false worship. But the difference between Deuteronomy and the Book of the Covenant is even here not fundamental; for in the law concerning the three great pilgrim festivals (Ex. XXIII. 14–18) the future erection of a central sanctuary is presupposed. Even the temple at Shiloh in the time of the judges indicates that at least an attempt was made to establish a central sanctuary. Moreover the history of Israel, through the Canaanitic character which the people took on and through the anarchy in the time of the judges, was thrown back into a stadium of lawlessness which is in marked contrast with the Tora; and in general the Tora remained an ideal, which was neither literally nor spiritually fulfilled.

§ 21. PRE-DEUTERONOMIC ELEMENTS IN THE SO-CALLED PRIESTS' CODE.

Graf, a disciple of Reuss, presumed in his dissertation: *De Templo Silonensi*, published in the year 1855, on the supposition, that the Mosaic Tabernacle of the Covenant was a copy of the Solomonic Temple reduced to the dimension of a portable tent. Hence the new theory began at once with the degradation of the Elohistic history of the legislation to the realm of fiction. At first, Graf maintained the high antiquity of the primitive history as related in Genesis; but pressed by Riehm he referred the Elohist beginning with בְּרֵאשִׁית בָּרָא to the post-exilic period. He considers him younger than Ezekiel, who wrought before him in Ezek. XL–XLVIII; he considers him as contemporary with Ezra, and even as Ezra himself. It is characteristic of all the representatives of this theory, that they deny all historical value to the history, which the Priests' Code makes the foil of the legislation; and it is a fact that they are almost necessarily compelled to do so, because they contribute these writings to the post-exilic age, for it is inconceivable, that at this time there was in existence so fresh and fertile a source of reliable tradition from the Mosaic age. Nevertheless we maintain (1) that the pre-histories of Israel, beginning with the Elohistic account of creation until the history of Joseph were written in the pre-exilic period; (2) that at the time when Deuteronomy arose, the foundation was already laid for the Elohistic codification of the Mosaic law; for (*a*) Deuteronomy XXIV. 8, refers to the Leper's Tora (Lev. XIII–XIV) which now forms a constituent part of the Priests' Code; (*b*) the law concerning animals which may and may not be eaten (Deut. XIV. 3–20) is a part appropriated from the Elohistic Tora (Lev. XI). (*c*) The separation of the free cities east of the Jordan, (Deut. IV. 41, sqq.) is the fulfillment of the Elohistic law, Num. XXXV. and the command, Deut. XIX. 1–13, is the repetition and amendment of this law. (*d*) That which is said in Deut. XVIII. 2, of the priestly tribe, is a reference, adapted to the time when made, to Num. XVIII. 20–23 sq. These references to Elohistic passages of the Priest's Code suffice to prove, that alongside of the Mosaic type of legal language and the Jehovistico-Deuteronomic mode of diction, which was modeled after it, the Elohistic type existed at least before the pre-Deuteronomic period. The difference in time does not suffice to explain the diversity in these types.

They must go back to certain creative sources that have given them their peculiar tone, as for example, the Asaphic and Korahitic style of psalms. The Jehovistico-Deuteronomic type was founded by Moses, the Elohistic certainly by a prominent priest, from whom this legal and historical language was further developed within the priestly order, as the prophetico-historical style was within the schools of the prophets. We discriminate between E (the older Elohist) and Q (the book of the four covenants); but if E is *one* person, Q is a collective; the Priests' Code is not the work of one time, but the fruit of a successive growth, the result of a gradual development which reached its culmination in the post-exilic age.

Remark. We do not attempt to make הוּא equivalent to הִיא, valid for the age of Deuteronomy. The feminine form of the pronoun הִיא occurs only eleven times in the Pentateuch, but never in Deuteronomy. The pronoun הוּא (הוּא instead of הִיא) is found one hundred and ninety-five times in the Pentateuch, and thirty-six times in Deuteronomy. It is an archaism, but one stamped upon all the constituent parts of the Pentateuch without distinction through its final redaction—an archaism arising from the presupposition, that the distinction in gender in the old language was not yet carried through consistently. The form יִרְעֹן (Deut. VIII. 3, 16, compare צָקוֹן Is. XXVI. 16,) is not an archaism, but on the contrary the *Nun* is only an appendix, which the perfect has as well as the imperfect. The old Arabic, the Ethiopic, and the Aramaic show that קָטְלוּ without *Nun* is the original form. On the contrary נַעַר girl, which occurs twenty-one times, and for which נַעֲרָה is only found once in Deut. XXII. 19, is a real archaism.

§ 22. THE POETRY OF THE MOSAIC PERIOD.

A history so poetically disposed and formed in itself as that of the Mosaic period must also bear poetical fruit. The people of Jehovah came out of an intellectually productive land with materials for writing and tabrets for dancing. One of the songs which the events of the wandering drew forth is the tetrastichic song of the well (Num. XXI. 17, sq.):

> "Spring up, O well; sing ye unto it.
> The princes digged the well,
> The nobles of the people cut it out
> With the sceptre, with their staves."

It is easy to believe that Moses himself was a poet, when we consider the ideal character of his life as ordered by God. The poetical character of the thoughts and of the frame of mind, which even sometimes takes wing in the Book of the Covenant (Ex. XX, 4; XXII. 25 sq.), culminates in two primitive Mosaic formulas. They are as follows: (1) The harmonious ascending triad of the priestly benediction, Num. VI. 24–26.

In this benediction the first blessing consists of three words, the second of five, the third of seven, and the seventh and last word is שָׁלוֹם. Seven is the number indicating satisfaction and peace, (2) The twofold formula which was used at the taking up and at the setting down of the ark of the Covenant during the wandering (Num. X. 33 sqq):

> 35. "Rise up, Lord, and let Thine enemies be scattered,
> And let them that hate Thee flee before Thee!
> 36. Return, O Lord, unto the myriads of the thousands of
> Israel!"

The introduction to Ex. XV. 1, does not require that Moses should have been the author of the song of praise on the other side of the Red Sea. The development of the theme ver. 1ᵇ–3 may have first received its present form in Canaan (compare ver. 13), but in the time before David, as is indicated by the following echoes: Ps. XXIV. 8; LXXVIII. 13 and 54; XCIX. 7 sq. Here first, in ver. 18, expression is given to the theocratic relation; here first, ver. 2, the divine name יָהּ occurs, which recurs in Ex. XVII. 16, in the highly poetical utterance of Moses concerning Amalek: "A hand [is raised] over Jah's throne, (compare Deut. XXXII. 40 sq.). Jehovah has war with Amalek from generation to generation [i. e. to the most remote generations לְדֹר דֹּר Ex. III. 15. On the contrary, it is expressly attested (Deut. XXXI. 30) that the song beginning: "Hear, O heavens," etc., was written by Moses; and if only this one thing is assured, that the signal-words (Num. X. 35 sq.) have arisen from his exalted and powerful spirit, then he can also be the author of this song, which does not contain anything that may not even be comprehended as coming from the natural prophetic gift of a deeply religious and patriotic poet. Regarded from a supernaturalistic, theocratic standpoint it is a picture of the inwardly necessary concatenation of Israel's vicissitudes. It is throughout original, and is probably one of the sources, which the Deuteronomiker used in order to reproduce the testamentary addresses of Moses. The blessing of Moses (XXXIII.) which is appended to Deuteronomy is equally original. Aside from ver. 3, which is a later interpolation, this companion-piece of the blessing of Jacob has the Mosaic age throughout as its historical basis, and the name of the people, Jeshurun, is in harmony with the great song, and the expressions "thousands of Manasseh, myriads of Ephraim" harmonize with the signal-words.

Also Ps. XC. whose superscription has a similar form with that of this blessing sounds undeniably Mosaic. The entire psalm is like the development of the three words, Deut. XXXIII. 27: מְעֹנָה אֱלֹהֵי קֶדֶם "The eternal God is a refuge." But the authorship by Moses on the ground of the thoroughly Mosaic character of its contents and form cannot be proved with overwhelming certainty. As the Deuteronomiker imitated the Mosaic type oratorically, so the author of Ps. XC. could imitate it poetically. The fact that Ps. XC. opens the fourth book of psalms rather indicates that he composed it out of Moses' soul, than that it was composed by Moses himself.

§ 23. THE ORGANISM OF THE BOOK OF JOSHUA.

The Book of Joshua is intimately connected with the Pentateuch, and indeed with Deuteronomy. It

It is especially the case that Jehovistic and Deuteronomic elements cannot be sharply discriminated; thus, for example, the divine name "Jehovah God of Israel," which is characteristic of the Book of Joshua, is Jehovistic and strange in the book of Deuteronomy, whereas יְרִיָּה i. 15; xii. 6, sq. (in a Jehovistic connection) is not Jehovistic in the Pentateuch, but exclusively Deuteronomic. But although the two styles often interpenetrate, nevertheless two different hands can be distinguished; for there are Jehovistic paragraphs, which keep within the boundaries of the Jehovistic representation, for example xiv. 6 sqq., (concerning the possession of Caleb, where אֵל־אֲדוֹת 6b in the Pentateuch occurs only in J, but not in D and Q).

Remark 1. The final redaction considers Joshua as an independent work, for the feminine pronoun דְּוֹאָ no longer occurs in the Book of Joshua, and the city of palms is no longer called יְרֵחוֹ, as in the Pentateuch, but as in the former and latter prophets יְרִיחוֹ. Even the final editor of the book of Joshua treats it as an independent work; for otherwise he would not have accepted into the book the account of the conquest and distribution of the trans-jordanic land among the two and a half tribes, nor the designation of the free cities on the east side of the Jordan by Moses since that had already been related in the Pentateuch. The Book of Joshua was to the final editor a continuation of the Pentateuch, as Polybius continues Aratus, and Xenophon in the Hellenica continues Thucydides.

Remark 2. An impression of the difference between the Jehovistic and Elohistic styles can be gained by a comparison of Josh. xviii. 7, with Num. xxxiv. 14, of which, so to speak, it is the Jehovistic translation. The following works and phrases are peculiar to the Elohist: כִּטָּה *tribe* for שֵׁבֶט, furthermore the designation of the trans-jordanic land as מֵעֵבֶר לְיַרְדֵּן for כִּעֵבֶר לַיַּרְדֵּן יְרֵחוֹ, further the reflection of the direction קִדְמָה *towards the east* instead of מִזְרָחָה, and as a favorite expression בֵּית אָבוֹת *family*, and also more briefly אָבוֹת—all these peculiarities disappear from Josh. xviii. 7.

Remark 3. The reciprocal relation between the Book of Joshua and Deuteronomy appears especially in chapter viii. After the conquest of Ai the army moved for some hours northward, and in view of the mountains Gerizim and Ebal, Joshua reads "all the words of the law, the blessings and the curses, according to all which was written in the Book of the Tora," after he had previously erected an altar on Mount Ebal, and had written there the *Mishneh*, that is a copy of the Tora of Moses on stones covered with plaster. This paragraph viii. 30 sqq. which begins with אָז יִבְנֶה, is just such an intermediate portion as Deut. iv. 41–43, which begins with אָז יַבְדִּיל. It is undeniable, that the one who relates this regards Deuteronomy as Mosaic, and we too regard the substance of its oratorical and legal part as Mosaic.

§ 25. The Manner in which the Book of Joshua Arose.

The Book of Joshua begins in chapter I with the Deuteronomic style, and continues in chapter XXIII. in the same style to the end. Even the narrative concerning the altar called Ed (*witness*) XXII, which excludes special places of worship by the side of the central place of worship, is at least in spirit Deuteronomic. There is nothing to hinder the supposition, that the Deuteronomiker himself (not a younger Deuteronomist) composed and gave form to the Book of Joshua. If this is so, then he has partially used records of J and E, partially records of Q, which he has blended together. Modern criticism is bound, of course, to deny the latter supposition for the sake of consistency. For it considers the priestly narrator of the Book of Joshua as the youngest, and that his narrative has no independent historical value. This discrediting of its historical character is especially based upon the supposition that it makes all Canaan through the conquest of Joshua a *tabula rasa* and then, when it has been emptied of men and rulers, divides it, although it is evident from Judges I. that the possession proceeded only very slowly and not under Joshua as the commander of the entire people. But we reply: (1) That which is related in Judges I occurred "after *Joshua's* death"; the newer criticism without sufficient reason substitutes for these words: "after *Moses'* death." (2) Not only the elements which go back to Q, but also those which refer to JE and D would fall under this charge of being unhistorical, for the whole Book of Joshua, on the one hand, fosters the impression that Joshua conquered the entire land, except the territory named in XIII. 2–6, and on the other that the actual possession of the portions of the land by those to whom they were promised remained to a great extent incomplete (XXIII. 7, 12). Many of those passages, which attest the gradual possession of the land through conquest are common to the Book of Joshua and the Book of Judges.

§ 26. The Reciprocal Relation of the Books of Joshua and Judges.

The Book of Judges prefixes to its account of the period of the Judges an introduction I. 1–III. 6, which is divided into two parts. The first half (I. 1–II. 5) shows how, after Joshua's death, the cis-jordanic tribes fought for the possession of the lands which had been assigned them, but contrary to God's will, left a part of the Canaanitic population remaining beside them. In order to punish this negligence the angel of Jehovah appeared to the people as they departed from Gilgal and the people, weeping, acknowledged their sin. The second half, (II. 6–III. 6) returns to the time, when Joshua took leave of the assembled people in Shechem, then relates the death of Joshua, describes the interchange of apostasy and judgment, repentance and salvation, which characterizes the period of the judges, and closes with a cursory view of the Canaanitic peoples in whose seductive territory the generation subsequent to Joshua had its habitation. The portions in this second half, which resemble verbatim the Book of Joshua, have undoubtedly been taken from it:

(1). The portion concerning Joshua's death and burial (Judg. II. 6–9, which is equivalent to Josh. XXIV. 28–31). The words: "And Joshua sent away the people, each man to his inheritance" (Josh. XXIV. 28), which close the account of the assembly at Shechem stand quite abruptly in Judg. II. 6.

(2). The survey of the peoples who are still unconquered (Judg. III. 3). This is probably an abbreviation of Josh. XIII. 2–5. But in the first half of the introduction there are four passages, where it is questionable to which side the priority belongs. They relate events from the time after Joshua (Judg. I. 1,), and also without regard to this they stand aphoristically in the Book of Joshua, while in Judges I. they are constituent parts of a Jehovistic survey of the efforts of the single tribes in the conquest of the cis jordanic land. (*a*) The conquest of Hebron and Debir through Caleb and Othniel (Judg. I. 10–15, 20), which is equivalent to Josh. XV. 13–19). Although separated from the Jehovistic connection, which in Judg. I. is kept, nevertheless the text of the Book of Joshua is more correct and complete. It has (in XIV. 6, sqq.) retained the introduction of this part, which has been left out in Judg. I. (*b*) The non-expulsion of the Jebusites from Jerusalem (Judg. I. 21) is equivalent to Josh. XV. 63. Here the phrase "children of Benjamin" is a correction for "children of Judah" in the Book of Joshua. (Compare Josh. XVIII. 28.) (*c*) The territories of Mannasseh which remained unconquered (Judg. I. 27 sq., which is equivalent to Josh. XVII. 11–13). The Book of Judges has here only five cities instead of six. Endor is wanting. (*d*) The non-expulsion of the Canaanites in Gezer through Ephraim (Judg. I. 29, equivalent to Josh. XVI. 10). The Book of Judges here omits the additional expression "until this day," and the text is consequently later. In consideration of all this we conclude that the four parallels in both books are taken independently of each other from the Jehovistic source. The Book of Joshua contains these four passages more completely and faithfully, but in the Book of Judges they stand in the midst of the extensive context of JE from which they are isolated in the Book of Joshua. Even aside from this it is settled that the Book of Joshua has JE as one of its sources. None of these passages has any connection with Q, but the history of the distribution of land is mostly derived from Q, and this Elohistic source is in our opinion pre-Deuteronomic.

§ 27. The Documentary Character of the History of the Distribution of the Land.

It is in itself probable that the history of the distribution of the land in the Book of Joshua rests on written documents. The book of the commission for the division of the land (Josh. XVIII. 9), shows that in carrying out the division a protocol was used. And we lay stress on this, that the Israelitish history gives no account of any contentions of the tribes concerning boundaries, for the wandering of the tribe of Dan from its territory was occasioned

through the pressure of the Amorites, Judg. I. 34. Hence the records which have been transmitted in the Book of Joshua, respecting the division of the land, have the value and warrant of written documents proceeding from appointed authorities. But even elsewhere the Book contains documentary parts of the same sort. Ewald recognizes the list of the thirty-one conquered kings as such an old document, since he remarks, that cities are mentioned in it which were formerly powerful, but afterwards were without any importance or remain unmentioned. Here and there the documentary text no longer has its original form; it is either fragmentary (like XIX. 15, 38), where in one passage twelve cities, and in another nineteen are enumerated, without so many cities having been previously mentioned, or it has been enlarged by a later hand, as XV. 32, where thirty-nine cities are counted, while thirty-six or seven have preceded. The list of Levitical cities, Josh. XXI. 9–42, compared with 1 Chron. VI. 39–66, shows how such documents vary under changed conditions. The documentary character of the part which treats of the distribution of the land justifies us in speaking of the Book of Joshua in the time of Joshua; and it can also be proved that in the part treating of the history of the conquest JE and D do not freely indulge in fictions, but reproduce traditions.

§ 28. INDICATIONS OF THE GREAT AGE OF THE HISTORICAL SOURCES OF THE BOOK OF JOSHUA.

The presence of the Biblical historiographer is indicated among other ways by the frequent remark concerning things or circumstances, that they were "until this day." Sometimes the presence of the historiographer is not evident in this, but that of the source from which he has taken the phrase "until this day," as for example, the chronicler (2 Chron. v. 8) repeats the formula "until this day" from 1 Kings VIII. 8, which the author of the Book of Kings has taken from an older source. We can therefore determine from the above expression in the Book of Joshua, at least, the age of the source to which it goes back. If on the day when Josh. VIII. 28 was written, Ai was still a desolation, this conducts us back to the time before Isaiah. (Comp. Is. X. 28). If on the day when Josh IX. 27 was written, there was only first an altar of Jehovah, but no temple, that places us in the time before Solomon. The passage, Josh. XVI. 10, carries us back just as far, according to which, "until the present day" Canaanites dwell in Gezer among the Ephraimites; for in the beginning of the reign of Solomon the situation was different (1 Kings, IX. 16). But we are carried back still further, since Sidon with the appended name Rabbah stands in the foreground of the history (Josh. XI. 8; XIX. 28) not Tyre (XIX. 29). But even under David Tyre had dimmed the splendor of Sidon, and besides the hope of conquering the coast of Phœnicia, which was connected with the promise contained in XIII. 6, had long since disappeared. Also the passage XV. 63, (equivalent to Judg. I. 21), carries us back to the time of David. (Compare 2 Sam. V. 6–9). Nay, two passages sound as if a contemporary of Joshua were speaking; for according to Josh. VI. 25, Rahab was still living at the time of the writer. On the contrary, Josh. XIV. 14, can be understood of Caleb's family. For, when at the time of the author the heap of stones in the bed of the Jordan, (Josh IV. 9), and over the corpse of Achan in the valley of Achor, (VII. 26), were in existence, such primitive reminiscences of the great events in the time of Joshua are not unexpected.*

* Those who may be interested in this and the preceding articles may find a further discussion of the subject by the translator in the July number of *The Presbyterian Review*, entitled DELITZSCH ON THE ORIGIN AND COMPOSITION OF THE PENTATEUCH.—C.

THE HEAVENS OF THE HEBREW.

BY

REV. J. W. WEDDELL, M. A.

Under the same heavens walked the Hebrew, the Chaldee, the Egyptian and the Greek. The myriad stars looked down upon all alike; all alike moved forward with eyes open to behold the marvels of nature. Yet while the eye of Chaldee, of Egyptian and of Greek is turned enraptured toward the skies, the Jew's face is bent downward. The wise men of Assyria and Egypt and Greece draw their chief inspiration from the starry vault and see strange images reflected there. To the Hebrew seer the heavens tell no tale. He has no astrology. He readily responds to the suggestions of beauty and majesty which the heavenly orbs convey, and devoutly he bows to their Creator; but to his mind they whisper no secrets and on his heart they pour no consolation. The heavens are speechless to the Jew, while full of voices to the heathen sage.

Is the Jew's heart gross, and is his mind dull of apprehension? The tablets by the Euphrates are scored deep with records of the stars and the mysteries which their figures disclose. In the libraries on the Nile there are vast volumes of astrologic lore; and the Greek has builded his beautiful mythology on the science of the starry skies. In the archives at Jerusalem there is no roll which marks the movements of the celestial bodies or tells their wonderful import. Is the Jew inferior in intellect or religious sensibility?

To be sure, there lies in sacred store the book of Job, wherein such sentences occur: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?" But when did Job live, and what was his people's name? Moreover we find here no mention of the stars as a medium of prophecy or of Divine communication. Daniel, sitting, during the captivity, in the midst of the astrologers of Babylon, saw and recorded strange visions; but these prophetic symbols did not shape themselves amongst the planets. They stood forth, new-created, before the prophet's eyes. The Bible affords us no system of astronomy, and the existence of the heavenly bodies is barely alluded to.

Is this a seeming departure from the Divine plan? There are two inspired deliverances which may be glanced at here. When God commanded that there be light in the firmament of the heaven, He said first of all "וְיְהִי לְאוֹרֹת"

"Let them be for *signs*." Signs for what? we may properly inquire. Types of what was to come? Disclosures of the mysteries of infinity? If so, we might reasonably expect that God's penmen would not ignore them in their writings. "The heavens declare (lit. inscribe) the glory of God," says the inspired Psalmist. What is the "glory of God" (כבוד־אל)? If we mean by it the Divine majesty and power, then the bards of the Old Testament fulfilled their trust, for from earth, air and sky they summoned voices to the praise of his might. But by his glory we understand the ineffable splendor of grace and redemption, the glory of God which shone "in the face of Jesus Christ,"—what then shall we say of the reticence of the sacred scribes?

This brings us directly to the question upon which this marked silence of the Scriptures bears. Are the constellations inspired? Has God made a revelation of the mysteries of grace in the stars of heaven? The first impulse of the reader may be to dismiss the idea as absurd. He would be as likely to believe the star-groups inspired as that the massoretic pointings were by the spirit of God. But the question is not to be tossed aside in this summary way. It is an opinion that is held, hence it must be thoughtfully considered; there are important facts involved requiring to be accounted for, and woe be to us in our enemies' hands if we are found ignoring or poor pooling facts. We may allude quite briefly then to a few facts and then to a theory which has been founded upon them.

There is between the records of astronomy and the revelation of the plan of redemption a strong, a striking resemblance. The tale which wise men of old have claimed to draw from the stars has points of similarity with the gospel story too clear and sharp to be passed over lightly. Tradition sometimes surprises us with its evangelic coincidences, mythology adds in the same way to our wonder; the likenessess to be found in a perusal of astrological lore are, above all others, startling. Two thousand years before Christ, yea, and longer, as far toward the infancy of the race as we can reach, we find men shaping symbols in the heavens whose fulfillments, if not Messianic, are significant of truths so analogous to those of revelation as to be well-nigh past our understanding; and on all sides, among different peoples, apparently without intercommunication, these symbols and figures are prevailingly identical. It might almost be supposed that others in climes remote, besides the "wise men of the east," could, by a study of their charts, have been led to the King of the Jews.

Look hastily into the twelve signs of the zodiac. They have been conned and venerated among the nations for ages untold. There is first the sign of Virgo. It is represented as a maiden bearing in her hands a spear of wheat. She is called outside of Christian record, "the virgin who is to bring forth." Near by is a shepherd Arcturus who is leading his sheep. Following the first sign comes Libra or Scales, wherein an adjustment is being made and justice is being meted out. Then comes Scorpio, the enemy that lurks and stings. Sagittarius follows, defeating and slaying the enemy with his arrows. Other mystical figures succeed. Accompanying these main signs are lesser symbols signifying the double nature, sacrifice, a mighty conflict, a great triumph, a wrathful

ens. There stood the fixed stars and the ever recurring figures of the sky. In these everlasting shapes and symbols an alphabet was afforded. The stars became to them signs, and by means of them the mysteries of heaven's disclosing are syllabled forth. Using the constellations as points upon which they might suspend the vision of things hidden and the map of the future, the skies became to the patriarchs an outspread picture-book, full of deep significance. Here there is a theory which one might consider with more of readiness. How the teachings of the fathers, handed down from generation to generation, might in time become corrupted, how after the dispersion of Babel the dim meanings placed of old in the stars might grow among the scattered nations fainter and fainter and yet not be wholly lost. all this is subject of legitimate conjecture. At its best this method of communicating wisdom and aspiration would be cumbersome and unreliable; men certainly made no progress under it. The world was grown desperately wicked. Then, whatever the origin of their lore, in the very bewilderment of their iniquity, there came the people of God, and with them the communing again of God with man. With them came the new and better revelation. To them was committed the Book. With them were prophets, priests, and kings of God's ordaining. They had new and wondrous knowledge poured out upon them. In their providential leadings, in the luminous rites of the altar, in the shining proclamations of the prophets, they were taught unutterable things. And now what cared they for the traditions of the stars! God had spoken to them. The thoughts of their pious forefathers, let us suppose, they with pains make out from the stellar legends, but what were such vague gleanings to the knowledge of the very heart of Jehovah granted them in their inspired record? And when they saw their brethren led away by those same contemplations,and worshiping the created rather than theCreator, no wonder they shut their eyes to the so-called mysteries of the skies. They forgot the stars. They magnified him who made the stars.

—The April number of the *Quarterly Statement* of the English Palestine Exploration Fund contains the particulars of Lieut. Conder's latest explorations. He has found among the numerous stone circles, dolmens, and menhirs already known to exist East of the Jordan, four undoubted great centers, round which the monuments are disposed. These are at Mushibiyeh, at El Mareighêt, at Minyeh—all three south of Hesbân—and in the Ghor, near Kefrein. The first of these Capt. Conder identifies with Bamoth Baal; the second with Baal Peor; the third with the top of Baal Peor, "that looketh toward Jeshimon"; the fourth with the sanctuary of Baal Peor, in the Jordan valley, where the Israelites worshiped while in Shittim. Capt. Conder also claims to have found that a building already seen and described by several travelers, at Ammân, is of Sassanian character, which seems to connect it with the curious ruin discovered by Tristram at Mashito. He has also discovered near the city rock-cut tombs, presumably those of the ancient Ammonites, but ruder in character than those commonly found in Western Palestine. The citadel of Ammân he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hyrcunus, the method of conveying the immense stones, some of them twenty feet long and ten feet high, from the quarry to their destination. At Jerusalem he has explored the tunnel of Siloam and discovered the place where the workmen met, and he has obtained a cast and made a reading of the now famous Phœnician inscription.—*Independent*, May 18.

SPIRIT OF THE MOSAIC SONGS.

BY

Rev. O. P. Bestor, A. M.

The question of authorship of the Mosaic songs lies on the border-land of our field of view. It will be assumed that the claim to genuineness is well founded. These songs are eight in number and may be classed in four divisions: three war songs, three devotional, one benediction on the tribes, and one brief outburst of surprise bordering upon indignation. In addition to the ninetieth psalm which bears the superscription, "A prayer of Moses, the Man of God," there are others in the fourth book of the Psalter, e. g., XCI—XCIV. and also CIV., that are ancient in their ground-work and abound in historic allusions drawn from the writings and times of Moses, so that they might almost be regarded as belonging to this subject.

Some of these songs of Moses appear upon their very face to be in perfect harmony with the spirit of the New Testament, while others, and especially the war songs, appear to grate harshly upon the ear in this nineteenth century of the Christian era. These three war songs include the one sung after the safe passage of the Red sea, resulting in the overthrow of Pharaoh and his warrior hosts (Ex. XV. 1-9), the fragment of a war song against Amalek (Ex. XVII. 16), and the fragment of the war song against Sihon and Heshbon recorded in the "book of the wars of Jehovah" (Num. XXI. 27-30). In the early days when these songs were written, historic events were preserved and rendered vivid by the parallels, and rhythm and cadence of song. War was the only appeal of nations, and victory meant the utter subjugation of the vanquished, even to the proscription of religion, the sundering of family ties, the selling of the captives into slavery, the ravishing of purity, the infliction of the most revolting cruelties with no hope of redress save by another appeal to arms. It was therefore the spontaneous outburst of grateful hearts to join in a song of praise to their deliverer when Israel beheld their enemies overwhelmed in the sea, —that enemy who would have dragged them back from promised freedom into a galling bondage. As the forces of Amalek were subdued Israel burst forth again (this translation is taken from Smith's Bible Dictionary):

> "As the hand is on the throne of Jehovah
> So will Jehovah war with Amalek
> From generation to generation."

One has well said: "If the bloody character of this statute seems to be at variance with the mild and merciful character of God, the reasons are to be sought for in the deep and implacable vengence they meditated against Israel." When Israel met with refusal to the fair proposition to pass through the domain of Sihon, king of the Amorites, and took forcible possession of the territory wrested by Sihon from the king of Moab, they took up the proverbial song of conquest that the Amorites sang, and followed it with one of their own, exposing the impotence of the usurers and showing the brevity of the triumph of the wicked:

"Come into Heshbon—let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,—a flame from the city of Sihon:

It hath consumed Ar of Moab,—and the lords of the high places of Arnon."

Thus had the Amorites celebrated their triumphs, and Israel added :

"Woe to thee, Moab! thou art undone, O people of Chemosh :
He hath given his sons that escaped,—and his daughters, into captivity,
Unto Sihon, king of the Amorites.—We have shot at them ;
Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,—which reacheth unto Madeba."

Whatever may be said of the form in which these three war songs are written, they are the grateful recognition of the Divine hand in the success of Israel, and the joyous expression of praise to God for their own deliverance from their foes even to the sacrifice of thousands of lives. There is implanted in man the sense of justice, which, however perverted in popular uprisings and summary dealings with criminals, can be satisfied only by the visitation of retribution upon brutal and impenitent outlaws. All we can therefore hold the author of these war songs responsible for, is the grasp he had upon the truths and principles involved, with their application to the times, the habits, the characters and the civilization of the people contemporary with himself, and the foresight he possessed of the influence of the triumph of either party upon religion and the future history of the world. It would be unjust to hold Moses responsible for the existence of the institutions, relations and customs in existence, which gave occasion for the visitation of the peculiar form of suffering and death upon Israel's foes as a just retribution for their opposition to the government and purpose of God. If we bear in mind these principles we can enter as heartily into the sentiment and spirit of Moses' war songs as we do into that of our own national airs, born of the exposure and suffering and blood of thousands of our fellow-citizens, and celebrating the sanguinary defeat of the enemies of our country. A history turning the tide of civilization, establishing the principles of liberty, blessing the world with courage and hope, and turning the hearts of generations heavenward renders in any age the mingling of acclamations of triumph with religious songs of worship perfectly justifiable and consistent.

The apologetic form of discussion required in treating the war songs is not needed in the discussion of the others in which the devotional spirit prevails. On the Mount as Moses meets Joshua and hears the swelling notes of revelry from the camp of Israel bowing before the golden calf, he exclaims (Ex. xxxii. 18) :

> "Not the voice of them that shout for mastery,
> Nor the voice of them that cry for being overcome,
> But the noise of them that sing do I hear."

Here surprise at the sudden apostasy of which he had been informed by the Lord, mingled with righteous indignation at the insult offered to him whose hand had been conspicuous in their previous deliverance, finds its natural expression in the poetic form.

The people thirsted for water at Beer, the princes turned up the soil, the water bubbled up from the living springs, when they burst forth in grateful song (Num. xxi. 17, 18):

"Spring up, O well; sing ye unto it;
The princes digged the well, the nobles of the people digged it,
By the direction of the lawgiver with their staves.

"This beautiful little song," says one, "was in accordance with the wants and feelings of traveling caravans in the East, where water is an occasion both of prayer and thanksgiving." Thus we have natural spontaneity and beauty mingled together in the grateful song of the early people of God. The parting benediction upon the tribes in Deut. xxxiii. is the expression of deep interest and solicitude for their future and an inspired prophecy of their history. The beginning recounts the events at Sinai, while the conclusion celebrates the character of their God as worthy of their adoration. The retrospective song of Moses' life (Deut. xxxii. 1–43) covers the whole range of God's dealings, both miraculous and providential, and with the heavens and the earth invoked as witnesses celebrates in the spirit of thanksgiving and praise his loving kindness and forgiving mercy even though like a pampered animal, instead of becoming docile under gentle treatment, "Jeshurun waxed fat and kicked" against the authority and restraint of his divine benefactor. Of this song it has been said, "The magnificence of the exordium, the grandeur of the theme, the frequent and sudden transitions, the elevated train of the sentiments and language, entitle this song to be ranked amongst the noblest specimens of poetry to be found in the Scriptures," and we may safely add, to be found in any language.

As we open our Bibles to the ninetieth Psalm, we are deeply impressed with the adaptation of its truths and spirit, as though but yesterday it came leaping forth from the heart of our dearest friend to lead us to the highest and noblest conception of God, and strengthen us to bear up under our burdens with patient fortitude and courageous faith, with the consciousness that the all-seeing eye of the eternal and infinite God is upon us, each individually, as through the ages he directs the course of events; now startling the world with the results of the work of a day, and now giving occasion for his enemies to become bold and defiant by his delay for a thousand years to accomplish what his people have been praying for and laboring to secure. Into the very dwelling place of God he leads us to interpret the mysteries of providence and punishment, of old age and life work. In distress and sorrow, in decrepitude and death these words have afforded a healing and consoling balm to crushed and bleeding hearts, akin to the melodious notes of the Gospel of Peace.

As we take a survey of the fields of view covered by these songs, we are filled with surprise that in that far off epoch a mind and heart were so united by the Divine Spirit as to grasp in its spiritual grandeur the monotheistic conception of Jehovah as God, eternal, unchangeable and omnipotent in his being, his sovereignty and his purpose, a faithful Father, a wise Ruler, so guiding the providential unfoldings of history as to secure the final triumph of the right as espoused and maintained by his people, and elicit the voluntary recognition of his rightful authority from the whole creation. That such a conception of God should have had a powerful influence in moulding individual and national life and character was a natural consequence, and hence religion became a matter of every day life and practical application to its intricate relationships and duties

inspiring the human heart with courage and hope. Even after the lapse of thirty-three centuries the child of God finds his faith and hope wrapped up in Moses' closing words of benediction upon the tribes:

"There is none like unto the God of Jeshurun who rideth upon the heaven in thy help and in his excellency on the sky,
The eternal God is thy refuge, and underneath are the everlasting arms;
And he shall thrust out the enemy before thee; and shall say Destroy them,
Israel thou shalt dwell in safety alone
The fountain of Jacob shall be upon a land of corn and wine;
Also his heavens shall drop down dew,
Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.
The shield of thy help, and who is the sword of thy excellency!
And thine enemies shall be found liars unto thee;
And thou shalt tread upon their high places"

These songs of Moses, beginning with that of victory and salvation of Israel at the Red Sea, blend harmoniously with that of the angels near Bethlehem's ancient site:

"Glory to God in the highest, and on earth peace, good will toward men."

This blending harmony but prefigures the thrilling anthem of the redeemed who are represented by John as singing the song of Moses and the Lamb.

THE NEW TESTAMENT IN HEBREW DRESS.*

BY

DR. B. FELSENTHAL.

Although we cannot recognize any scientific significance whatever in Delitzsch's translation of the New Testament, and although we are able to see in it nothing else than a missionary document, yet we will make prominent the fact that the translation taken as a whole is a very successful one. Not only each word-form but each daghesh and each vowel-sign has been well weighed, with care and grammatical scrupulousness. The translator, rightly, has not striven after an Old Testament purism, but he has endeavored to acquire the speech [*Sprachfarbe*] of the New Testament period, the mishna character of its phraseology. (Cf., e. g. נוף Matt. xxvi. 26; צלב ib. xxvii. 22: צריך Mar. xi. 3; ראוי Luk vii. 4; כדי ib. vii. 6; הוכים לנהול ib. xx. 35; גבי הסנה ib. xx. 37; הכריכין Jno. xx. 5; בפרט 3 Jno. 1. 5 sqq.) For this reason also, it cannot be thought strange if here and there words borrowed from the Greek should occur (e. g. פרחסיא Jno. x. 24; נליסקמיא ib. xii. 6; דיתיקי Heb. ix. 17; etc.)

In some places, so it appears to us, the translator has not hit upon the right word. We take, for example, the word *logos*; which appears in the New Testament more than 300 times. So far as we can ascertain by a short comparison, Delitzsch has almost everywhere rendered it by the Hebrew דבר. (In Luke xx. 26, we found for it מאמר). Now let one read the first verse in the Gospel of St. John. How unhebraic does the verse read: את האלהים היה הדבר בראשית היה הדבר והדבר היה! Scarcely could any one who possesses anything of a Hebrew sensibility of the language understand this Hebrew verse in the sense of the original, if the Johannean doctrine of the Logos had not already been made known to him. What? Should the Hebrew דבר be used for the Greek *logos*? To be sure *dabhar* occurs frequently enough in the Old Testament in the sense of *word*. But when the Hebrew Bible speaks of the unclean *dabhar* which is touched (Lev. v. 2), it means *a thing* and not a word. And when it discourses about the *dabhar* which is tried in the fire (Num. xxxi. 23), it discourses about *a thing* and not a word. And when it mentions a *dabhar* which bears marks (Deut. xxii. 20), it means also *a thing* and in no case a word. And so we find sufficient proof that in the course of time the signification of *dabhar* extended and transformed itself. At the time of the Apostles according to all probability it was used in the sense of *stuff* or *substance*. At all events we find it with this meaning in the Hebraic literature. And hence an interesting chapter in the history of the Hebrew language may be illustrated by the word דבר. How light would the Christian and Jewish scholastics of the middle ages have found their labor, as they sought to bring into harmony the biblical account of Creation and the Aristotelian philosophy, if they had had before them the verse הדבר בראשית היה. They could then, have very plainly transferred it. In the beginning was the substance. And what would not Göthe have made out of the *dabhar* if he had had it before him. His Faust does not know whether he shall translate: the word, or the sense, or the power, or the deed. With דבר in the text, the Spinozist Heide would certainly have called out: אלהים היה הדבר, God was the substance.

Without doubt, it was a mistake to set the word דבר in Jno. i. 1. Here, at all events, the right word would be מאמר, corresponding to the Targumistic מימרא. Cf. also the Mishna expression בעשרה מאמרות ונו' (Aboth 5. 1). But many will say for the sake of consistency [Gleichartigkeit] *logos* was here also to be translated by דבר. Oh, no! It is an entirely false principle to determine to use always the same word in a translation for a certain word in the original. In different connections, with different authors and in different ages, words take on different shades of meaning; and the translator must always make account of this. In the English New Testament, consequently, the word *logos* is not always translated by the same word. We find it rendered by *thing*, *saying*, *word*, *speech*, etc.

Similarly also *hodos* should not always be translated by דרך. It seems to us that in many places the Mishna הלכה should have the preference; e. g. Jno. xiv. 5, 6 in the words: I am the way, the truth and the life.

Likewise Delitzsch has consistently למילאות וכו' for the common "to fulfil what is written," and here לקיים is so readily suggested. The verb כילא is indeed really found in the Old Testament with the meaning here required (Cf. I Kgs. ii. 27); but on the other hand, in the Bible the verb קום appears much oftener with this meaning; thus in the Piel (Esther ix. 21, 29, 31; Ruth iv. 7; Ezra xiii. 6; Ps. cxix. 106, etc.) and in the Hiphil (Gen. vi. 18; ix. 9; 1 Sam. xv. 17; 2 Kgs. xxiii. 24.) In the Mishna, however, *kayyem* is the commonest word and should be the one to be employed in a Hebrew New Testament.

In a revision of the translation still a few other changes might commend themselves to Prof. Delitzsch and his fellow-laborers.

* Translated by the authors' request, from the German, as it appeared in *Der Zeitgeist*, May 23d.

THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D., - - - *Editor.*

כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דָעַת
וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ
כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

[Mal., II, 7.]

Subscription, postage prepaid, per year $1.00
Single copies ..... 10c.

Remittances by mail at risk of the Publisher.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion.

Published by E. B. MEREDITH,
89 RANDOLPH ST., Chicago, Ill.

CHICAGO, JULY, 1882.

CONTENTS.

	PAGE.
Delitzsch on the Pentateuch, Article No. IV, SAMUEL IVES CURTISS, D. D.	61–65
The Heavens of the Hebrews, J. W. WEDDELL, A. M.	66, 67
Spirit of the Mosaic Songs, O. P. BESTOR, A. M.	68, 69
The New Testament in Hebrew Dress, DR. B. FELSENTHAL.	69
Announcement to Subscribers	70
Editorial Notes.	70–72
Hebrew Words for "Man"	72
Music in the Church, Theses given by DR. FRANZ DELITZSCH.	72
Proverbs XVII, 4, F. J. G.	72, 73
The Character of David	73
David Ben Joseph Kimchi	74
Excavating the Nile Delta	74
Balaam's Birthplace	75
Book Notices	75, 76
Recent Papers on the Old Testament	76
Questions Answered	77
Announcements	77
Advertisements	78
The American Institute of Hebrew	79
Advertisements	80

ANNOUNCEMENT TO SUBSCRIBERS.

The fourth number of THE HEBREW STUDENT is now in the hands of the subscribers. We trust that it may be regarded with the same favor as the preceeding numbers. The journal may fairly be considered as established. That such a periodical is in demand is indicated by the list of subscribers, which includes many of the most prominent ministers and laymen of all denominations in the United States and Canada. That it can be made a success is shown by the character of the numbers which have thus far appeared. A more able corps of contributors could not well be obtained. It remains of course to be seen whether the journal will maintain the character which it has assumed. It is believed that it can steadily be improved. Many articles of great value are already in the hands of the editor for future publication, and many are now being prepared. The professors of Old Testament Literature in the different theological seminaries have exhibited great interest in this undertaking, and have rendered it much assistance. A most important item, however, is the sympathy and co-operation of subscribers. They have it in their power to place the journal where failure from a financial stand-point will be impossible. Will not its subscribers, so far as possible, *labor for* THE STUDENT?

This aid is, perhaps, now the more needed since the connection with the paper of Mr. Meredith, the publisher, ceases with this number. For reasons which are entirely satisfactory to the editor, he withdraws. The entire management, business as well as editorial, will hereafter devolve upon the editor. This additional responsibility is accepted by him with the confident feeling that he will be supported in this, a work which cannot but be regarded as most important.

It is desired to state further that the next number of the periodical *will not be published until September 1st.* The editor is fully aware that it is not customary for journals to pass over a month without an issue. He feels, however, entirely justified in this case on account of the attending circumstances:

(1) Almost all the subscribers are absent from home during the month of August.

(2) It is proposed hereafter to place the paper in the hands of subscribers on *the first day* of the month for which it is issued. To do this without dropping out a month would be a matter of great difficulty.

(3) The change of the business management demands some additional time in which to get matters well adjusted.

Subscribers will understand that the regular number of issues (*twelve*) will be furnished for the subscription-fee.

The editor trusts that, in view of the circumstances, he may be accorded the confidence and assistance of all who are interested in such work.

EDITORIAL NOTES.

The attention of our readers is respectfully invited to the announcement made on page 79, with referenee to THE AMERICAN INSTITUTE OF HEBREW.

In December, 1880, the idea was conceived of organizing a small class of pastors, who should systematically devote a specified amount of time to the study of Hebrew. The work was to be carried on *at home*, under the direction, however, of an instructor, who should mail weekly to each member of the class a lesson, printed with the electric pen. The plan was submitted to various persons, by whom it was deemed worthy of a trial. The first lesson was mailed February 14th, 1881, to *forty* pupils. The *forty* had become *seventy* at the mailing of the third lesson. The electric pen was then abandoned and the lessons were thereafter printed. The following table exhibits the rapid growth of the membership:

LESSON.	DATE.	NUMBER.
First	February 14th, '81,	Forty.
Third	March 4th, 1881,	Seventy.
Sixth	April 15th, 1881,	One hundred.
Tenth	May 15th, 1881,	One hundred and thirty.
Eleventh	May 29th, 1881,	Two hundred and fifty.
Twentieth	October 1st, 1881,	Three hundred.
Twenty-fifth	January 1st, 1882,	Three hundred and fifty.
Thirty-fourth	May 1st, 1882,	Four hundred.
	June 1st, 1882,	Four hundred and seventy-five.

This work was intended only for those who had already given some study to the language. From the very beginning, however, requests were received to organize a class for *beginners*. After much hesitation, such a class was organized. The first announcement was made April 15th, and within *three months* nearly one hundred applications for membership have been received. Already many of the members now engaged in the work have asked for the organization of an advanced class, by which they may be enabled to carry still further the work which they have begun

At the same time that the correspondence work was first arranged, December, 1880, two classes were formed for the study of Hebrew during the holiday vacation. One class read *extempore* eight hours a day for three weeks; the other class, during the same time, translated critically the Book of Judges. This Hebrew *winter* school was in reality the first session of the Hebrew *summer* school. In the summer of 1881 the school was regularly organized, with a membership of twenty-two. During the present summer, 1882, it will probably number *one hundred*.

In view of the facts which have just been stated, the following conclusions may, we think, justly be drawn:

(1) That there is a general desire on the part of pastors, students and teachers, for a "working" knowledge of the Hebrew language.

(2) That the plan of instruction adopted in the Correspondence School, and the methods employed in the Summer School accomplish substantially the ends for which they were instituted. They have been shown to be thoroughly practical; they are no longer to be regarded as, in any sense, an experiment.

(3) That it is necessary, at this point, in consideration of the rapid growth which has thus far characterized the movement, to arrange and organize the work in such a manner as to provide for that enlargement in the future which may reasonably be expected.

An organization has therefore been made, and for the lack of a better name it will be called an *Institute*. It is of course an Institute of *Hebrew*, because only that subject is studied. The adjective *American* has been prefixed, not without a feeling that it may be perhaps savor of presumption, because the Institute is in a true sense American, having members in South America, in every Province of Canada, and in nearly every state and territory of the Union. What may be the outcome of this movement is of course entirely uncertain. That it will be of some service, however small, in the general work of religious education is justly to be inferred from the good which it has already accomplished.

According to Lieutenant Conder four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that, in a country which has suffered so severely not only from the devastation of war, but also from the destructive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature it needs but to be known, to be appreciated and supported.

Do NOT some of our religious papers exhibit a rather uncharitable spirit in discussing the subject of Biblical criticism? These papers are properly regarded as the leaders of thought in their respective denominations. It is a duty which they owe to their constituents as well as to themselves, to uphold that which is looked upon with favor, to denounce that which does not seem just right. This duty, particularly the latter part of it, is seldom neglected. But should not a little charity be mingled with so much denunciation? It is certainly possible that the "new criticism" has, at least, *some* truth in it. It is, upon the whole, probable that great good will come out of it. Who supposes that the claims of Wellhausen or Kuenen, or even those of Dr. Delitzsch will be substantiated as they are now presented? Dr. Delitzsch himself says: *All that modern critics say concerning the ages of these writings is quite uncertain.* * * *Many of the former results are now out of fashion. We know little and imagine we know much. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has hardly begun.* Why then look with dismay upon the work of criticism? Why condemn it, before it has been heard? The mass of the matter written on this subject is by men who have scarcely glanced into the merits of the case.

And further, it is common to take the extremists of the radicals as the representatives of the party and as the object of attack. This, of course, is a great mistake. It is an unjust method of dealing with the subject. There is no way in which this matter can be satisfactorily settled save by free and honest discussion. If there is any truth in these views let us *have* it; if they are wholly false let us *prove* it. It is a question between Christian and Christian, not between skeptic and Christian. A belief in the new criticism does not imply skepticism, nor does it indicate a leaning in that direction, although in the minds of many the words are regarded as synonymous. There is every reason why a charitable spirit should be maintained towards those who are engaged in these investigations. *Much* can be gained, nothing *can* be lost. There is no occasion whatever for fear. The Old Testament will stand as it has always stood,—a divinely authenticated record.

THE views of Dr. Delitzsch, as indicated in the series of articles translated by Prof. Curtiss, of which the last is published in this number, are quite unlike those commonly accepted among us. THE HEBREW STUDENT has by some been criticised for publishing them. "It is not right," these friends tell us, "to assist in promulgating such ideas. It were better that Christian ministers should not be informed of such theories. It has a tendency to unsettle them." The attitude of this journal towards the theories referred to, is, as it is well known, strictly conservative. It would not be regarded as endorsing and upholding any form of the new criticism, yet it maintains that the principle here involved is one which must be carefully con-

sidered. This is but one side of the case, though, to be sure, a very plausible one. If it is true, *no statement, which is inconsistent with anything formerly believed on a given subject, may be considered.* Who will subscribe to this? The Christian pastor should keep himself informed of the discussions which are going on around him; the minister who fears to read such discussions, lest, forsooth, he become unsettled, will scarcely be able to settle the doubts of others. We believe that a valuable service has been rendered the cause of Biblical learning by the publication of these notes. If their perusal will but open the eyes of some of our ministers, if it will stimulate them to a personal investigation of the question, we shall feel repaid.

Rabbi Felsenthal's words concerning Delitzsch's *Hebrew New Testament* are worthy of a careful reading. His opinion in regard to the meaning or use of an expression will carry with it great weight. His criticisms, whether or not they can be fully substantiated, will be enjoyed by those who read them.

The article on The Talmud by Rev. P. A. Nordell which was promised, being delayed by reason of his illness, came just a little too late for publication in this number.

HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a relation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come or whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestations of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic social and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims or actions. In consonance with our every day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as Adam, he is of the earth, earthy; as Ish, he is endued with immaterial and personal existence; as Enosh, he is weak or incurable; and as Gever, he is mighty and noble. —*Girdlestone.*

A coalition of Necho, King of Egypt, Cyaxares, King of Media, and Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh. The lofty walls of the city long resisted their efforts, but after two years there happened a great overflow of the Tigris, which swept away part of the wall of the city. Through the breach the besiegers entered on the subsiding of the flood and captured the city. The last King of Assyria, finding his city was taken, made a pile of all his valuables in the palace, and setting fire to it, perished himself in the flames. The city was now plundered and at once destroyed; it did not gradually decay, like Babylon, but from the time of its capture it ceased to have any political importance, and its site became almost forgotten.—*George Smith.*

MUSIC IN THE CHURCH.

Theses given by Dr. Franz Delitzsch to his English Exegetical Society.

1. Music in the church is allowed, for music belongs not to the shadow of the Old Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Savior and by the work of our Savior.

2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor and the instrumental music makes eternal nature serviceable to God's honor.

3. Whatever is allowed to be done internally, is also allowed to be done externally. The Apostle summons us to sing and to make melody (music) in our hearts (Eph. v. 19), therefore it is also laudable to make music to the Lord with our mouth and with our hands.

4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the Seer hears in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*kos*) of harpers harping with their harps. (Revelation xiv. 2.) The particle *kos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial.

5. Saul was refreshed and the evil spirit departed from him when David took his harp and played with his hands, 1 Sam. xvi. 23, and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows upon whom came the hand of the Lord when the minstrel played, 2 Kings iii. 15. This energy of music continues and is still practicable.

PROVERBS XVIII: 1.

"Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom." This is the translation given in the authorized version for לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגָּלָע׃. The margin has: "He that separateth himself seeketh according to *his* desire, *and* intermeddleth in every business." There are to be noticed (I) the order of the words, and (2) their meaning.

1. The most natural understanding of the Hebrew order makes of the passage two co ordinate clauses, the first ending with נִפְרָד, which is the subject and is to be supplied in the second. Gesenius, Davies and Fuerst consider ל at the beginning of the verse as indicating the object of יְבַקֵּשׁ, and refer תַּאֲוָה to the subject—*his own* desire. The syntax of the latter clause is plain. It forms the second line of the parallelism, the whole being a true verse (in the technical sense) of epigrammatic poetry. This parallelism is entirely destroyed by the arrangement and translation of the A. V.

2. The participle נִפְרָד means one that separates himself, a misanthrope, "one going his own way, i. e. who closes his mind to admonition." (Fuerst). Such a man

seeks after (יִבַּקֵּשׁ לְ) his own desire (תַּאֲוָה). תּוֹשִׁיָּה in the second clause is derived from the obsolete root יָשָׁה, *to stand firm*, hence *to be, to exist*. It has three general meanings, (1) *strength* or *support*, (2) *purpose*, (3) *wisdom, wise counsel*. The last is most appropriate here. The most difficult word to render is יִתְגַּלָּע. Davies and Fuerst connect it with קָלַע *to swing, to hurl*. The Kal is obsolete, but the Hithpael has the meaning, *to fling oneself about, to quarrel* (Davies), or, to *roll or move oneself violently forward* (Fuerst). Gesenius referring to an Arabic root gives the meaning, *to become angry, grow warm in strife*. Zoeckler, comm. in loc. (Lange's series), translates, *rush on*. The same word is found in Chs. xvii: 14 and xx: 3, being there also translated, *meddle;* but the meanings given above accord equally well with the sense in these passages. Thus Z. renders xvii: 14, "before the strife *poureth forth*, cease;" and xx: 3, "every fool *breaketh forth*;" Ges., xvii: 14. "before the strife *groweth warm*," and xx: 3, "every fool *becometh angry*:" Fuerst xx: 3, "every fool *moves forward*, i. e. allows himself to go on and so provokes strife." Ges. treats בְּ in בְּכָל- as בְּ of the thing or cause; Fuerst renders it *against*. We have, then, according to D., F. and Z. this meaning: A man who has separated himself [from sympathy with men] seeks after [his own] desire; against all wise counsel he rushes forward. According to Ges. the last clause would be, at all wise counsel he becomes angry.

This is offered not as a translation, but as an explanation that may remove the ambiguity of the rendering in the King James version. F. J. G.

THE CHARACTER OF DAVID.

[From Geikie's Hours with the Bible.]

The greatness of David was felt when he was gone. He had lived in harmony with both the priesthood and the prophets; a sure sign that the spirit of his government had been thoroughly loyal to the higher aims of the theocracy. The nation had not been oppressed by him, but had been left in the free enjoyment of its ancient liberties. As far as his power went he had striven to act justly to all. His weak indulgence to his sons, and his one great sin besides, had been bitterly atoned, and were forgotten at his death in the remembrance of his long-tried worth. He had reigned thirty-three years in Jerusalem, and seven and a half years at Hebron. Israel, at his accession, had reached the lowest point of national depression; its new-born unity rudely dissolved; its territory assailed by the Philistines. But he had left it an imperial power, with dominions like those of Egypt or Assyria. The sceptre of Solomon was already, before his father's death, peacefully owned from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea. In the blaze of so much glory the few spots in his reign were lost, and as generations passed he became more and more the ideal of a great and good king. Nor was such reverent honor undeserved. Devout and lofty in his aspirations, even in his youth, he had shown his bent, while still with Saul, by seeking the society of the prophets,—and the child had been the father of the man. In his ripe manhood, amidst great wars and the burden of a wide empire, he had borne himself as a true prophet, and he continued unchanged in this respect to the last. Not that he publicly came forward in this character, or that he even wished to claim it, far less to make it a source of power and influence; it was an irresistible impulse of his inner life. He might have reigned in honor and closed his life in peace without such a prophetic enthusiasm, but his presence raised him to a glory all its own. The Psalms in which he breathes out his inmost thoughts during the revolt of Absalom, are replete with true religious fervour, glowing alike in its love and in its indignation. Conscious of his election as king by God, his words embody an intense bitterness towards enemies, who, in rising against him, are opposing the Divine will; but they also breathe a lowly resignation, and pass naturally to supplications for all the godly. The song of thanksgiving for the restoration of spiritual peace after his agony of remorse for his great sin shows the same devotional exaltation. But this frame is seen nowhere more vividly than in his last words, which announce his confidence that his house, as firmly established in God, will flourish after his death. No prince, especially no one whose kingdom had come to him without any hereditary claim on his part, could close his life with a brighter and more confident anticipation of the distant future.

The life of David, in fact, illustrated that spiritual development which had been advancing in Israel for more than a century, since the early days of Samuel. The times had demanded a man who should be only in a subordinate degree a spiritual leader. The greatest need of the day was to complete the political work left imperfect since the days of Joshua; to secure in permanence a fatherland for the nation, and to unite all its hitherto isolated sections. Thus only could full independence and peace be attained for the future advancement of the true religion, entrusted to Israel on behalf of mankind. The youth of the nation must pass into manhood before it could accomplish the high task divinely assigned it. Only a warrior could bring about such a state of things, but it was imperative that he should, besides, be a man penetrated with the religious spirit. Such a hero appeared in David, who, rising from among the people was marked by trust in God as his chief strength, by deep sympathy with the prophets, in whom lay the hope of the future, and by the tenacity with which he honored all the great spiritual characteristics of his race The religious movement in the community as a whole, in fact, received a new impulse from his influence and example.

The success of such a career was striking. Israel, for the first time, rose to be a nation, and gained permanent possession of its own country, after which it had striven in vain from the time of Moses. All the distinctive marks of an independent and united people henceforth displayed themselves among them. David was at once a warrior and a poet; a ruler, yet honoring the wishes of his subjects; a man of the people, and also, when necessary, a priest; a powerful king, who still, without compromising his dignity, listened to the prophets of the day and acted in perfect agreement with them. All the peculiarities of his race were, in fact, reflected in him. It was, moreover, a great advantage that he was neither a prophet by profession nor a born priest, but strictly a layman. Priests and prophets had made Israel the "people of God," but it was reserved for one from the general community, to set the nation on a firm basis and open to it an unlimited future. The manhood of the race was thus ennobled; for every citizen, in his sphere, could be loyal to what one of themselves had so successfully established. The surviving institution of the past could no longer be used to injure the State, though all that was good in them was perpetuated. Even the humblest Israelite might cherish the loftiest aspirations. The rule of a priesthood, cramping the spiritual life of the nation, was impossible, and on the other hand the Prophet, in his office of tribune of the people and spokesman for God, had his claim recognized to advise the king in his guidance of affairs. The ideal of the theocracy had been realized when David and the Prophets thus worked harmoniously together. Such a king necessarily colored the whole future of his country. The promises given to him of permanent and world-wide dominion were cherished by subsequent generations as an unfailing trust, in the darkest days of the nation. A ruler descended from David, the promised Messiah or Anointed of God, would, infallibly, rise again and restore the kingdom of Israel. The only question was *how* Israel was to take the lead of the world. That it was destined to attain it was a firm belief in every heart. The Messianic hopes grew into definite form from David's lifetime.

DAVID BEN JOSEPH KIMCHI.

[From Kalisch's History of Hebrew Grammar.]

David ben Joseph Kimchi was born in Narbonne about 1160, in the old age of his father. He is justly regarded as the greatest of Jewish grammarians, since he combined and enriched the labours of his predecessors, which he eagerly studied. He remained for centuries a never neglected mine of exact and minute observation; and the first grammars and dictionaries compiled by Christian scholars after the revival of learning, are substantially based on his works. Though he wrote also expositions of Books of the Old Testament, as the Chronicles, the Psalms, all the Prophets, Job and Genesis, which enjoyed a great reputation, and which by the liberality of their views entangled him in serious conflicts; he became immortal chiefly by his work *Michlol* (מכלול that is, *perfection*), which consists of two parts: 1. A Hebrew Grammar (חלק הדקדוק), usually bearing the general name *Michlol;* and, 2. A Hebrew dictionary (חלק העניין), or more commonly called "the Book of Roots" (ספר השרשים).

His chief merits are an extreme simplicity, free, from all artificial views or forced speculations; lucidity and brevity; and an abundant copiousness of materials. But it is impossible to overlook his serious defects. The principal reproach which even his warmest admirers must admit, is a singular want of order and system. The rules on the letters, the inflexion, and the Syntax, are most strangely mixed together. He begins with the verb, without even having touched on the letters, the vowels, or other signs. In introducing the first remarks on the regular conjugation, he mentions the anomalous transitions from one person of the verb to another; some rules on the *pausa* occur in the explanation of the preterite; they are connected with observations on the syntactical use of the plural for the singular, and *vice versa*; the participle כצרה (Hos. vii. 4), in which he regards the ה as paragogic, leads him to explain the nouns ending in ה paragog. (like לילה) the ה locale, the ' compagimis and the ' of the construct state; and the plural of the participle induces him to discuss the irregular use of the construct state. Before the forms of the suffixes have yet been mentioned, he quotes the cases in which the suffixes or pronouns stand pleonastically; he mixes up the suffixes of nouns and verbs, and introduces many of their syntactical relations. Then follow successively remarks on the forms of the modifications, on the accusative as a complement of active verbs, and on the vowels of the preformatives before gutturals; and then on the servile letters, both with respect to form and syntax, but in almost endless confusion of arrangement. The instances, in which he supposes an omission of preformatives (ב, ל, כ, כי) lead him not only to the relative pronoun and the cases in which it is omitted, but to elliptic constructions in general, which naturally take him to important parts of the Syntax and even of Bihlical exegesis; he next goes through the different modifications of the verb; and, in explaining Hithpael, and discussing the form וַהֲזֹבו, he mentions incidentally the division of the letters in five classes according to the organs of speech. He then enters on the verb פ"נ; and, as an introduction to the verbs ע"ע, he explains the properties of the weak letters א, ו, י; in speaking of the form הבאיש (Isaiah xxx. 5), he enumerates many cognate verbs (as טוב and יטב), and the transpositions of letters in words (as כבש and כשב), and of words in propositions (קא to צט). He then passes through the irregular and defective verbs, on the whole, rightly dividing the various classes, but desultory as regards the particular instances and mostly adopting the alphabetical order. He then comes to the second chief division of his grammar, the nouns—and opens it with an exposition of the nouns, with their exceptions, crowding every variety of observations, without giving a single general rule to guide through the maze of words, after which follow the numerals in rather imperfect treatment. The third or concluding division disposes of the particles, which he explains, without classification, mostly in alphabetical arrangement, and among which he includes not a few pronouns.

But want of order is not the author's only defect. Many explanations are erroneous and prove an imperfect appreciation of the fundamental laws of the language. In fact, Kimchi is not conspicuous for originality or novelty of views; he has not attempted to master, by rational or philosophical principles, the materials collected by conscientious and discriminate observation; he has not succeeded in revealing the structure of the Hebrew language either by distinct laws or by a logical arrangement of details.

EXCAVATING THE NILE DELTA.

A society has been organized in England to excavate the delta of the Nile and has the approval of a great number of distinguished supporters. It is proposed to raise a fund for the purpose of conducting excavations in the delta, which up to this time has been rarely visited by travelers and where but one site (Zoan-Tanis) has been explored by archæologists. Yet here must, undoubtedly, lie concealed the documents of a lost period of the Bible history—documents which we may confidently hope will furnish the key to a whole series of perplexing problems. The position of the land of Goshen is now ascertained. The site of its capital, Goshen, is indicated only by a lofty mound; but under this mound, if anywhere, are to be found the missing records of those four centuries of the Hebrew sojourn in Egypt which are passed over in a few verses of the Bible, so that the history of the Israelites, during that age is almost a blank. Pithom and Rameses, the "treasure" or stone cities built during the oppression, would richly repay exploration. The sites of the cities of the Hyksos, especially Avaris, would yield monuments of no less interest, bearing on Phœnician as well as on Hebrew history. It must not be forgotten that Naukratis, the primitive Greek emporium in the west of the Delta, promises as ample a harvest to Hellenic archæologists as Goshen to Semitic scholars. The period which would there be illustrated is one of the most interesting in the development of Greek art and is at the same time one of the most obscure. Besides the sites connected with Hebrew, Hellenic, and Phœnician history, the Delta is rich in mounds of famous Egyptian cities, as Sais and Xois—this last being the capital of an early dynasty (the XIV), which is as yet wholly without written history. Yet more, it abounds in nameless tumuli and in inclosures of unknown origin, surrounded by massive walls, in the thickness of which sepulchral chambers are known to exist.

— R. Simlai once commenced his discourse in the following manner: Three hundred and sixty five are the days of the solar year; this also is the number of the *negative* precepts given to Moses on Sinai: two hundred and forty-eight members are in the human body; and just as many *affirmative precepts* were given to Moses. For the purpose that each day and every limb may remind thee of one of the divine laws!—*Pal. Maccoth, fol.* 23.

— The Egyptian Museums (London, Paris, Berlin) contain almost as great a variety of ornaments for personal decoration (ivory, gold, silver), as are known to the fashions of modern life. They have been found in Egyptian tombs, pyramids and mummy-pits, and many of them must be as old as the age of the Pharaohs and the pyramids.—*Hackett.*

BALAAM'S BIRTHPLACE.

(From Merrill's East of the Jordan.)

It is an interesting fact that Balaam, in some of the ancient records, was connected with the children of Ammon; and we propose the following suggestions in regard to that connection and his home or country. In the first place we have the most direct account of the place where he belonged. The king of Moab has brought me from Aram [Syria], out of the mountain of the east." Of the two other accounts one states that he was at "Pethor which is by the river" [land of the children of his people," and the other that Balaam "was the son of Beor of Pethor of Mesopotamia" (Numb. XXII., 5, XXIII., 7; Deut. XXIII., 4). Aram Naharaim, rendered Mesopotamia, was no doubt understood at the time of the Septuagint translation to apply not only to the country between the Tigris and Euphrates, but Syria of the two rivers" may, however, without any violence to the language, refer to the region about Damascus. Indeed, this region bore the name of Syria from the earliest times. When the fact is considered, namely that the region about Damascus and to the south and west as well was called Syria, the statement of the Babylonian Talmud, Erubin 19 a, becomes a significant one, using the word "Naharaim or *rivers*." Speaking of the Garden of Eden, it is said: "If it is in the land of Babylonia is its gate; if it is in Arabia, Beth Haggan is its gate; if it is *between the rivers* Damascus is its gate. The Midianites act with the Moabites to deliver Balaam. The messengers sent by Balak went and returned, and went and returned again, making four times that they passed over the region between Moab and Pethor.

Supposing Balaam's home was in Mesopotamia, they must have passed through the country of the Ammonites and Amorites, and of the strong people occupying the regions about Damascus, or else have gone entirely to the south or east of them by a desert route, of the existence of which nothing at present is known. The distance of Moab to the Euphrates would probably occupy twenty-four days or a whole month. Here would be four months consumed, to which must be added two months or more for Balaam to "return to his place," and to come back again in season for the battle in which he himself was slain. In making this journey Balaam rode upon an ass. Would a journey of such length, attended at all times with many hardships where the stations for water are two to four days apart be undertaken on such an animal? Only camels would be thought of at the present time for crossing the desert. Another fact to be considered is that apparently very soon, if not immediately after Balaam *starts* from home, he is in a cultivated country. "The angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side." Balaam's foot was crushed "against the wall," (Numb. XXII., 24, 25). In the long stretch of desert between the Euphrates and the Hawran mountains, vineyards have never existed; while on the south western slope of these mountains the remains of terraces show that vine culture was once extensive in that section. The same is true in the country about Heshbon, and also farther north, in the Jazer and Ammon regions. Again in Numb. XXII., 5, where we read "to Pethor, which is by the river of the land of the children of his people;" the words "children of his people," בְּנֵי עַמּוֹ are in some manuscripts replaced by children of Ammon, בְּנֵי עַמּוֹר. "This reading is adopted by the Samaritan, Syriac, and Vulgate version. Communications between the countries bordering on the Euphrates and the Arnon must have been very frequent to have enabled the king of Moab to become acquainted with the name and character of a soothsayer, who lived in what was, at a later period, classical Mesopotamia. In view of these facts may not some reasonable explanation which shall relieve the matter of the difficulties attending the opinion that Balaam come from the Euphrates? On the other hand, Mr. George Smith, the Assyrian scholar, told us long ago, and the fact has since been stated by him in more than one of his writings that Pethor and Mutkinu were two fortresses on the right or west bank of the Euphrates. These were held by Tiglath Peleser I. 1120 B. C. (See George Smith's "Assyria from the Monuments" pp. 32—34

BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

EAST OF THE JORDAN. *

The author of this book was appointed Archæologist of the American Palestine Exploration Society on the 21st of October, 1874, and sailed from New York June 19th, 1875, arriving at Beirut August 9th. The author had charge of the exploration work for nearly two years, during which time he made four different expeditions. The labor in the field was carried on under the advice and direction of the Advisory Committee in Beirut. Since the author's return in the summer of 1877 he has been employed in the writing of his reports. Professor R. D. Hitchcock, D. D., the president of the society, furnishes a brief introduction in which he says:

"The present volume has assumed a popular form. Personal incidents enliven the narrative. The illustrations are fresh and original, many are from the author's own drawings. The book contains a large amount of matter wholly new. The author was careful and patient in his investigations, and now tells the story of his life beyond the Jordan, in a manner equally entertaining and instructive."

Comparatively little work has been done in exploring Eastern Palestine. Attention has been devoted for the most part to Western Palestine. This has been so not only because the latter is of a greater historic interest, but also because in Eastern Palestine traveling exploration have always been attended with difficulty and danger.

"And yet," as is stated in the introduction, "the historic associations belonging to the country east of the Jordan are rich and various. Two and a half of the twelve tribes that came out of Egypt under Moses, chose that side of the river for their home. Syrian, Assyrian and Chaldæan armies marched in and out there. Some of the disbanded vesterans of Alexander settled there. It was beyond the Jordan that John the Baptist began and ended his official career. Nearly six months of our Lord's brief ministry were spent on the same side of the river. The Christian Church itself sought refuge there when the Roman legions began to close in upon Jerusalem. In the time of the Antonines the country was full of cities, with their temples, theatres, and baths. In the fifth century Christian Churches, well organized, were numerous and flourishing."

It is seldom that a book of this character is so interesting. The pleasure and profit afforded in its perusal have been more even than was anticipated. The author often leaves his narrative and gives his opinions with reference

**East of the Jordan.* By SELAH MERRILL, D. D., L. L. D. Archæologist of the American Palestine Exploration Society. Introduction by PROF. ROSWELL D. HITCHCOCK, D. D. Illustrations and a map. 8¼x6, pp. XV, 549. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co., Chicago. Price, $4.00.

to mooted questions in Biblical geography; *e. g.*, Balaam's birthplace (p. 268), the situation of Ramoth Gilead (p. 290), the situation of Mahanaim (p. 233). These opinions are stated in an exceedingly clear manner, and, so it seems to us, are well founded. The worth of the book is self evident. It is accurate, definite, independent, and not burdened with scientific details, for which the ordinary reader does not care. These scientific details are to be published later under the title of "Topographical Notes on Eastern Palestine." The thanks of Christian readers and scholars are due both editor and publisher for this valuable aid to Bible study.

THE PLAN OF CREATION. †

A few have written of Genesis and Science who were acknowledged scientists and good Hebraists. Not a few, however, assume to speak upon this subject who do not know enough of science to give their statements authority and whose acquaintance with Hebrew is worth almost nothing. The author of *The Plan of Creation*, belongs, we fear, to the latter class.

The first twenty chapters are scientific in form, and give evidence of extended reading and some ability on the part of the writer. In favor of this portion of the book, it may be said that it is reverent in spirit—a quality altogether lacking in much that is given forth by sciolists.

Our duty lies rather with chapters XXI and XXII which contain an analysis and translation of the Hebrew text of Gen. I and II. 1, 4. Here we learn a number of things for which we should be truly thankful if we did not seriously question their correctness: for example (pp. 190, 195, 204, 209) that אֵת means *the thing itself in its entirety, totality, sum and substance, both-also, all, each, atoms of matter;* (pp. 191, 199, 201, 214, 217) that תְ in תְהוֹם, the מ preformative in מִקְוֵה and מֶמְשָׁלָה, and בּ in בְּרֵגֶת all mean *the*; (p. 191) that רוּחַ means *force, attraction of gravitation;* (p. 203) that מוֹעֲדִים means *perpetuity of time;* (p. 191) פְּנֵה means *condition, state, mass;* (p. 223) that עָשָׂה *embodies the idea to create and afterwards form the material into something.* In his rendering into English, the author makes the ordinary use of the parenthesis (p. 189). Judged by this, he has failed to recognize the pronominal suffixes in כדמותנו ,בצלמנו ,למינהם ,למינו בצלמו (pp. 200, 210, 214, 216); also the article indicated in the pointing of לָאוֹר and לָרָקִיעַ (pp. 193, 196). His analysis of the Vav conversive looks strange to us: ויברא. וי *and* ברא *created*; וירא, וי *and* רא *saw.* We submit his translation of Gen. I. 1: "In the beginning God created the atoms of matter, now forming the heavens and the earth; agitation and matt:r existed contemporaneous with matter." Given a theory, a knowledge of the Hebrew alphabet, a lexicon, and a fertile imagination, and such work as the above appears to us a possible result.

THE UNION HEBREW READER. ††

The lessons in this book are evidently so compiled and follow each other in such order as to lead to the needed familiarity with the Hebrew page. It is clearly well fitted to answer the purpose of its authors.

KEY-WORDS. †††

We have here a complete Englishman's Hebrew and Greek concordance to certain words which are of importance in the discussions of Biblical Theology. The references appear to have been carefully verified. The book would doubtless be of value to those who are without the larger concordances and yet desire to know the Biblical use of such tenses as *rightousness*, *grave*, *soul*, *spirit*, *&c.*

THE BIBLE: A SCIENTIFIC REVELATION.¶

This neat little book is a good statement of the ultra-conservative view of the relation of the Bible and science. Its style is concise, but has a vivacity that leads to further perusal. To thoughtful, devout readers it will be of interest. We found it interesting, though inclined to write *non sequitur* over against some of the author's arguments.

RECENT PAPERS
RELATING TO
THE OLD TESTAMENT.

The Elohistic Document in the Pentateuch. *The Independent*, June 8.

The Old Testament in the Jewish Church. PROF. B. C. TAYLOR. *The National Baptist*, June 15, 29, July 6.

The Key to Ecclesiastes. PROF. T. W. COIT, D. D. *Sunday-School Times*, June 17.

Job Identified. *American Christian Review*, June 22.

Fact and Conjecture. *New York Observer*, June 29.

Date of the Siloam Inscription. *The Independent.*

Late Fields in the Chaldean Explorations. *The Independent*, June 22.

סכות (Amos v. 26). *The Independent*, June 22.

שְׁלֻמִיאֵל (Num. I. 6). DR. BAER. *The Hebrew*, June 30.

God in the Burning Bush. DR. K. KOHLER. *Der Zeitgeist*, July 6.

The Use of the Tephilin, (Deut. VI. 8). DR. MENDES DE SOLA. *The Sabbath Visitor*, June 16.

The Talmud. DR. EMANUEL SCHREIBER, *The American Israelite*, June 9, July 7.

The Oral Law. DR. ISAAC SCHWAB. *The American Israelite*, July 7.

The Mosaic Signal Words, (Num. x. 33-36). DR. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissen chaft und kirchliches Leben*, No. 5.

Woman, according to the Bible and the Talmud. DR. A. J. MESSING. *The Hebrew*, June 16.

Biblical and Rabbinical Law respecting Marriage of Uncle and Niece. DR. B. FELSENTHAL. *Chicago Legal News*, June 17.

Divorce in the East. PROF. ISAAC H. HALL. *The Sunday School Times*, June 17.

The Modern Teacher of Judaism. BERNHNRD DRACHMAN. *The Jewish Messenger*, June 9.

Hebrew Prophets and Anti-Hebrew Czars. DR. JACOB MEYERS. *The Jewish Record*, June 23.

---

† *T e Plan of Creation.* By R. M. WIDNEY, Los Angelos, Cal. 7¼x5 pp. VIII, 280. Published by the Author. Price, $1.50.
The Bible: A Scientific Revelation. By REV. CHARLES C. ADAMS, S. T. D. 6¾x4¾, pp., 176, VII. New York: James Pott. Price $1.00.

†† *The Union Hebrew Reader:* designed for Sunday Schools, and for the use of Students. By JOSEPH KRAUSKOPF, B. H. and HENRY BERKOWITZ, B. H. 9¾x6½, boards, pp. 30. Cincinnati: Bloch and Co. Price, 25 cents.

††† *Key-Words:* or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines. WILEY JONES, Norfolk, Va. 4½x3¼, limp, pp. VI, 174. Published by the author. Price 50 cents.

¶ *The Bible: A Scientific Revelation.* By REV. CHARLES C. ADAMS, S. T. D. 6¾x4¾, pp., 176, VII. New York: James Pott. Price $1.00.

QUESTIONS ANSWERED.

[*It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archæology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.*]

21. In Psalm 80:14, Why is Ayin written above the line?

It is written thus as Ayin suspensum, to call attention to the fact that it is the middle of the Psalter. In the same manner the middle letter of the Pentateuch is indicated, in Leviticus 11:42, when Vav is made conspicuous.

22. Why do we find פְּרָה in one place, but פְּרוּת in another?

They are merely *variations* in the spelling of the same word. In the former the vowel is written defectively, in the latter fully.

23. Will you explain the construction of the words in the following classes: רַק הַרְחֵק לֹא תַרְחִיקוּ לָלֶכֶת (Ex. 8: 24).

1) הַרְחֵק is the so-called *Intensive* Inf. Abs., and with the following verb, signifies literally, *putting away ye shall not put away*, or *removing ye shall not remove*.

2) לָלֶכֶת is the so-called *gerundival* Inf. Const., and signifies literally, *in going*. Compare the parallel constructions:

בָּרָא לַעֲשׂוֹת (Gen. 2. 3), *he created in making*.

הִקְשִׁיחָה לִשְׁאוֹל (2 K. 2. 10) *thou hast made hard in asking*.

In these expressions the *Infinitive* contains the principal idea and is qualified by the preceding verb which is equivalent to an adverb of manner:

1) *Ye shall not* go *very far away;* 2) *he* made *in a creative manner;* 3) *thou hast* asked *a hard thing*. See Ges. 142. 4. Rem. 1; Green, 269. a; Ewald, 285. a, (p. 72).

24. Is the Infinitive of the Hebrew similar in nature to that of the Latin or Greek?

Perhaps the following summary of the subject of the Semitic Infinitive by Adolf Koch (*Der Semitische Infinitiv*, Stuttgart, 1874) will most satisfactorily answer this question:

1. "The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German and English grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea.

2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning.

3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense or in the kind of verb." See Ewald's Syntax (translation pub. by T. and T. Clark) p. 148.

25. Is the so-called Daghesh-forte *firmative* recognized in Green's grammar?

It is not.

26. What is the design of the grammatical and analytical index at the end of Gesenius' Lexicon?

It is supposed to contain all the anomalous forms which occur in the O. T. All the most difficult words are explained, or references are given to the grammar indicating where explanations may be found.

27. Will you give the analysis of (1) וּבְכָה (Ex. 7. 29) and (2) עָלֶיהָ (Ex. 8. 17).

1. וּבְכָה is composed of (1) ן pointed ו before a labial, (2) בְּ. (3) כָה, a rare form for הָ, the ā being represented by both vowel-point (ָ) and vowel-letter (ה).

2. עָלֶיהָ is composed of (1) the prep. עַל (*upon*), which, treated as a plural noun, takes ֶ before (2) the 3 pers. f. sg. suf. הָ (*her*). See Ges., 103. 3; Green 239 1.

THE HEBREW CORRESPONDENCE SCHOOL.

JULY ANNOUNCEMENTS.

1. The reorganization of the Correspondence School (see p.79) necessitates some important changes in the work. Each member will receive within a few days a copy of the descriptive pamphlet, which contains full information in regard to all the details. A letter will also be sent to each member in which he will be notified of anything that may, in consequence of the change, affect him in particular. It is *urgently* requested that the members will be prompt in answering this letter, in order that the new plan of work may be begun with as little delay and as little friction as possible. There are great possibilities for this Correspondence work. It will now require only faithfulness on the part of the members, and a good word now and then from them, to thoroughly establish an undertaking which, judged from its past history, is able to render the most valuable assistance to Christian pastors and students.

2. It may now for the first time be announced that the Department of Hebrew in the Chautauqua School of Theology, of which Dr. J. H. Vincent is President, has been placed under the charge of the Instructor. Hereafter, therefore, those Students of this School who desire instruction in Hebrew, will obtain it through the Hebrew Correspondence School, of which they will be regarded as members. This arrangement, entered into May 16th, will go into effect October 1st. Our number will receive large additions from this source.

Chicago Baptist Union Theological Seminary.

Special Announcement for September.

THE GRADUATE CLASS.

It has been decided by the Faculty to establish a course of study for such graduates of this and other Seminaries as desire to spend an additional year in general theological study, or in investigating special subjects in any of the departments of theology. This course is intended :

(1) For students who may desire to continue their theological studies beyond those prescribed in the regular course of three years.

(2) For pastors who may wish to spend a year or more in special study, under the advice and direction of the Professors, and with the helps furnished by the Seminary library.

The class, or portions of the class, may choose from the following subjects. Individual members of the class may pursue other branches of study, by private arrangement with the Professors.

PRESIDENT NORTHRUP :

(1) Dorner's "System of Christian Doctrine."
(2) The Relations of Philosopy, Science and Religion.
(3) Special topics in Apologetics.

PROFESSOR BOISE :

(1) Selections from the Greek Classics, bearing on the subject of a Future Life.
(2) Selected portions of the Septuagint.

PROFESSOR HARPER :

(1) Modern Criticism of the Pentateuch.
(2) Selected portions of the Targums.
(3) Old Testament citations in the New Testament.

PROFESSOR HULBERT :

(1) Comparative Study of Creeds.
(2) Selections from the writings of the Christian Fathers.
(3) History of Modern Missions.

THE PROFESSOR OF HOMILETICS :

(1) Analysis and criticisms of the Sermons of Distinguished Preachers.
(2) Private examination of Sermons on which criticism or suggestions may be desired.

No pains will be spared by the members of the Faculty to make the work of this class both attractive and profitable, and it is believed that the course, as arranged, will meet an existing want.

For additional information, address the President,

G. W. NORTHRUP,
MORGAN PARK, NEAR CHICAGO, ILL.

ONLY 1000 HEBREW
words occur above twenty-five times.

THE

"HEBREW VOCABULARIES"

contains these words arranged in fifty-five lists.

LISTS I-V. Verbs, with the number of occurrences in each species.
LISTS VI-XI. Nouns, occurring (1) 500-1000, (2) 200-500, (3) 100-200, (4) 50-100, (5) 25-50 times.
LIST XII. Perfect Verbs, occurring 25-5000 times.
LISTS XIII-XXIX. Imperfect Verbs, occurring 25-500 times.
LISTS XXX-XLIX. Nouns classified according to signification: as designating or relating to (1) The Celestial World, (2) Divisions of Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc.
LISTS L-LIII. (1) Prepositions and Prepositional Phrases, (2) Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.
LIST LIV. One hundred English Verbs with their most common Hebrew Equivalents.
LIST LV. One hundred English Nouns with their most common Hebrew Equivalents.

OPINIONS.

I am greatly pleased with the book. I expected a great deal, but it far surpasses my expectations.
M. B. LOWRIE, Galesburg, Ill.

It will prove very useful in conquering the greatest difficulty of the beginner in Hebrew, the acquisition of a vocabulary.
THE CONGREGATIONALIST.

Your "Vocabularies" is excellent. Send me twelve copies for my Junior class.
DR. SAMUEL IVES CURTISS.
Prof. of Hebrew, Congregational Theological Seminary, Chicago.

An excellent, valuable book, showing colossal industry.
DR. FRIEDRICH DELITZSCH, Leipzig, Germany.

After a careful examination of the book, I believe it to be a very valuable help in the acquisition of the language.
W. H. COBB, Uxbridge, Mass.

After a close examination of this modest work, I am impelled to the conviction that its conscientious use will shorten the period of acquiring familiarity with the language of the Old Testament by weeks and months. Prof. Harper is to be congratulated on the happy conception of such a legitimate contribution to the Divinity Student's Library, and also on its excellent mechanical execution.
MARTYN SUMMERBELL, A. M.
Prof. Pastoral Theol., Christian Biblical Institute, Standfordville, N.Y.

I make constant use of the "Hebrew Vocabularies." I would not be without it for any consideration.
JOHN H. MORLEY, Winona, Minn.

The "Hebrew Vocabularies" fills a place which was unfilled before. Had such a book been available when I began the study of Hebrew it would have been of the greatest advantage to me at the time, besides furnishing a wide acquaintance with words which has not yet been gained.
REV. J. A. NELSON, Lawrence, Kansas.

I have examined with care Professor Harper's "Hebrew Vocabularies." The plan is both rational and practical, and has been admirably carried out. I have long felt the need of just such a work in teaching Greek and Latin. To describe it in a word, *It is American common-sense appied to the study of Hebrew.*
ARTHUR W. LITTLE, (Rector St. Paul's), Portland, Me.

Having examined the *Hebrew Vocabularies* of Prof. W. R. Harper I can most freely recommend them to any whose ambition it is to make rapid, yet solid and practical, attainment in the study of the Hebrew. Till this work fell into my hands, I was obliged to search for its well tabulated facts through many volumes and was often tempted to set about the construction of some such tables for my own convenience. These *Vocabularies* supersede anything I had ever desired or contemplated in this line.
R. B. TAGGART, Mt. Pleasant, Pa.

The "Hebrew Vocabularies" is a work most creditable to American scholarship, beautiful in its paper and type, and indispensable to students of all grades in the Sacred Languages.
NORMAN SEAVER,
Pastor of Fourth Presbyterian Church, Syracuse, N. Y.

I regard Prof. Harper's "Vocabularies" as a scholarly and convenient accessory for study, useful to the beginner for the admirably arranged classifications of words, and valuable to the student as answering many purposes of both Lexicon and Concordance.
JOHN BINNEY, Middletown, Conn.

A beautifully printed book, 1[illegible]8 pp. (every other page being left blank for "Texts and Remarks"), bound in cloth. Price, $1.00.

Address,
W. R. HARPER,
MORGAN PARK, CHICAGO.

THE AMERICAN INSTITUTE OF HEBREW.

I. The Hebrew Correspondence School.

FOUR COURSES.

I. ELEMENTARY: for those who desire to begin the study of the language.

II. INTERMEDIATE: for those who desire to review the language from the beginning.

III. PROGRESSIVE: for the critical study of Etymology and of Hebrew Prose (Exodus).

IV. ADVANCED: for the critical study of Syntax and of Hebrew Poetry (Psalms).

THE PLAN.

A printed lesson-paper is mailed to the student each week. This lesson-paper assigns the tasks which are to be performed, furnishes assistance and suggestions, and contains questions on the lesson, thus guiding the work of the student as though he were in the recitation-room. Every week the pupil mails to the Instructor a *recitation-paper*, on which he has written (1) the tasks assigned in the printed lesson; (2) the answers to such questions as may be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the lesson. This recitation-paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each lesson in the course is studied and the results of the study submitted to the Instructor for correction, criticism and suggestion. It cannot be doubted that the profit to be derived from such work is second only to that which is received from actual contact with the living teacher.

For a descriptive pamphlet, concerning the work of the several courses, the books needed, the methods employed, the tuition-fee, etc., etc., address as below.

II. The Hebrew Summer School.

July 11th—August 19th; Now in Session.

FOUR CLASSES.

I. ELEMENTARY: for beginners.

II. INTERMEDIATE: for those who desire to review from the beginning.

III. EXTEMPORE: for translating at sight.

IV. EXEGETICAL: for the critical and exegetical study of Nahum.

INSTRUCTORS.

W. R. HARPER, Ph. D.,
Professor of Hebrew and the Cognate Languages, Chicago Baptist Union Theological Seminary, Morgan Park, Ill.

S. BURNHAM, A. M.,
Professor of Hebrew and Old Testament Exegesis, Hamilton Theological Seminary, Hamilton, N. Y.

JOHN N. IRVIN, A. M.,
Formerly Assistant Professor in Drew Theological Seminary, Madison, N. J.; for the past two years studying at Leipzig.

IRA M. PRICE, A. M.,
Assistant in the Hebrew Correspondence School.

Location, Rooms, Etc.

The Summer School holds its session at Morgan Park, eight miles south of Chicago, on the Chicago, Rock Island & Pacific R. R. By the kindness of the trustees of the Baptist Union Theological Seminary, rooms in this building are furnished *free of cost.* Boarding is provided for $3.50 a week.

For a descriptive pamphlet, concerning the work of the several classes, the books needed, the methods employed, the tuition-fee, etc., etc., address as below.

III. The Hebrew Student.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

1. It is the only periodical in the United States devoted exclusively to the interests of *Old Testament Study.*
2. Its corps of contributors includes the most eminent scholars and writers in this department of study.
3. It has received the highest commendation and endorsement of denominati nal leaders and the religious press, and has been heartily welcomed by ministers of all denominations.
4. It is published at a *price* which puts it within the reach of all who may desire to have it.

SUBSCRIPTION.

Price, per annum, prepaid, ... **$1.00.**

Address W. R. HARPER,

84 and 86 Fifth Ave., Chicago, or Morgan Park, Chicago.

THE

HEBREW STUDENT

is the only periodical in the United States devoted exclusively to the interests of OLD TESTAMENT STUDY.

It aims to be to a certain extent popular in its character and to encourage, and, so far as possible, to instruct all classes of Old Testament students. It is not intended solely for those who are acquainted with the Hebrew language. It is conservative in its attitude toward "new theories," but encourages judicious discussion of all questions of criticism. The leading articles of each number are furnished by the most eminent scholars and writers in this department of study.

The following may be mentioned as a partial list of the contributors:

PROF. E. BENJ. ANDREWS,
Newton Theological Seminary, Newton Centre, Mass.
PROF. WILLIS J. BEECHER, D.D.,
Presbyterian Theological Seminary, Auburn, N. Y.
PROF. CHARLES A. BRIGGS, D. D.,
Union Theological Seminary, New York City.
PROF. S. BURNHAM,
Baptist Theological Seminary, Hamilton, N. Y.
PROF. SAMUEL I. CURTISS, D.D.,
Congregational Theological Seminary, Chicago.
PROF. CHAS. ELLIOTT, D.D.,
Loldon, Ontario, Canada.
DR. B. FELSENTHAL,
Rabbi of Zion Synagogue, Chicago.
PROF. NORMAN FOX,
164 West Fifty-eighth St. New York City.
DR. HENRY GERSONI,
Editor of "The Maccabean," Chicago.
PRES. G. W. NORTHRUP, D.D.,
Baptist Union Theological Seminary, Chicago.
PROF. HENRY S. OSBORNE,
University, Oxford, O.
PROF. HOWARD OSGOOD, D. D.,
Rochester Theological Seminary, Rochester, N. Y.
REV. JUSTIN A. SMITH, D.D.,
Editor of "The Standard," Chicago.
PROF. JAMES STRONG, S.T.D.,
Drew Theological Seminary, Madison, N. J.
PROF. B. C. TAYLOR,
Crozer Theological Seminary, Chester, Pa.
PROF. W. C. WILKINSON, D.D.,
Tarrytown, N. Y.

The Journal has received the highest commendation and endorsement of denominational leaders and the religious press. Ministers of all denominations have welcomed it heartily.

Will not every one who is interested in the advancement of Biblical Knowledge give us his assistance in this enterprise by subscribing at once for the Journal?

SUBSCRIPTION.

Price, per annum, prepaid, $1.
Single copy..... 10 cts.

Remittances to this amount may be made in unregistered letters at the risk of the publisher.

ADVERTISEMENTS.

A limited number of advertisements will be inserted at 10 cents per agate line for single insertion. Rates for longer time will be furnished upon application. The circulation is 3000 copies per month among the most intelligent clergymen, teachers and students of the country, thus making it an excellent medium for those who desire to reach this class of men.

ADDRESS
E. B. MEREDITH, Publisher,
89 Randolph St., Chicago.

University of Chicago.

Collegiate, Law, and Preparatory Departments;

Classical, Scientific, and Elective Courses of Study; young ladies admitted to full privileges. Expenses low. Fall term opens Sept. 11. For catalogues and further information address the President.

GALUSHA ANDERSON,
172 La Salle St., Chicago.

WEDDING NOTES & CARDS,

Elegant Styles, Shortest Notice, Least Money. Stationery and Fine Engraving.
S. D. Childs & Co.,
163 DEARBORN ST.

SEND TO

F. G. THEARLE,

151 Wabash Avenue, Chicago,

For any books in the market.

We keep all of the Standard

Greek and Hebrew Text Books, Bibles, Testaments.

Also sell the books prepared by Prof. Harper.

BEST DISCOUNTS TO MINISTERS.

A copy of our valuable selected catalogue of New and Standard Text and Theological Books FREE.

CONGREGATIONAL

PUBLISHING SOCIETY.

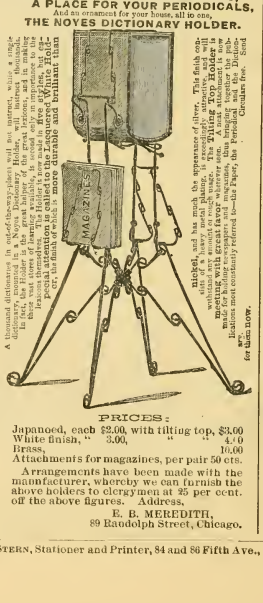
A complete stock of the Societies' Books and lesson helps is kept at this Depository.

All Sunday-school Supplies are furnished at the lowest rates.

"Helps to a Life of Prayer," by Dr. J. M. Manning. Price $1 00
"Acton or School and College Days at Oberlin." Price 1 00
Dr. Henry C. Fish's Bible Lands. Price 4 50
"The Woman's Crusade," by Mrs. Annie Wittenmyer. Price 2 50
Address

REV. E. J. ALDEN,
93 Washington St., Chicago.

A PLACE FOR YOUR DICTIONARY.
A PLACE FOR YOUR NEWSPAPERS,
A PLACE FOR YOUR PERIODICALS,
And an ornament for your house, all in one,
THE NOYES DICTIONARY HOLDER.



A thousand dictionaries in out-of-the-way places will not answer, while a single dictionary in the right place will answer a thousand inquiries. The Dictionary Holder will instruct thousands in daily use, who otherwise would not know of its existence. Where there are stores of learning available, it would only be important to the few who would be benefited by its use, if it were not that the special attention is called to the Improved Noyes Dictionary Holder by its attractive appearance and brilliant finish.

The Holder is made of solid walnut, with nickel trimmings, and has much the appearance of silver. The finish rubs with a soft cloth, and will not tarnish with ordinary use. A little Holder is made for the Magazines, and the two, thus bringing together the periodicals and the dictionary, make a most convenient and attractive piece of furniture. Send for Circulars free. Send for them NOW.

PRICES:

Japanned, each $2.00, with tilting top, $3.00
White finish, " 3.00, " " 4.00
Brass, 10.00
Attachments for magazines, per pair 50 cts.

Arrangements have been made with the manufacturer, whereby we can furnish the above holders to clergymen at 25 per cent. off the above figures. Address,

E. B. MEREDITH,
89 Randolph Street, Chicago.

F. H. REVELL,
Publisher and Bookseller.

Theological and other Religious Literature A SPECIALTY.

BOOKS FOR BIBLE STUDENTS.

Hebrew and English Index to Lange's Commentaries of the Old Testament $ 50
New Testament in Original Greek, by Westcott and Hort, vol. I, $2.00; vol. II, 2 00
Hebrew and Chaldee Lexicon, by Davies, revised by E. C. Mitchell, D.D., 4 25
Hebrew and English Psalter..... 1 00
Harmony of the Gospels, Greek, by F. Gardner, D. D., ... 3 00
Gesenius' Hebrew Grammar. Davies, revised by E. C. Mitchell, D. D., ... 3 00
Critical Hand-book to the Study of the Greek New Test. By E. C. Mitchell, D. D., ... 1 75
Grammar of New Testament Greek, by A. Buttman 2 75
Ilford's Greek Testament, 4 vols., cloth 30 00
Hebrew Bible..... 2 00
Hebrew and English Bible 3 00
Emphatic Diaglot, Wilson 4 00
Greek Testament, Scrivener..... 1 75
" " 60
" " Revised Oxford... 1 75
" " Greenfield..... 75
Greek and English Concordance, by Hudson..... 2 50
Greek, Hebrew and English Concordance, by Young, cloth..... 3 65
" sheep 4 50

Standard, Historical, Miscellaneous, Poetical and Gilt

BOOKS.

Liberal discount to ministers and teachers. Libraries selected with great care and supplied as per "Our popular plan.

F. H. REVELL, 148 Madison St. Chicago.

DON'T FAIL

When you go to Chicago to drop in

BARKER'S

Famous Antiquarian Cheap Book Store,

149 and 151 E. Madison St.,

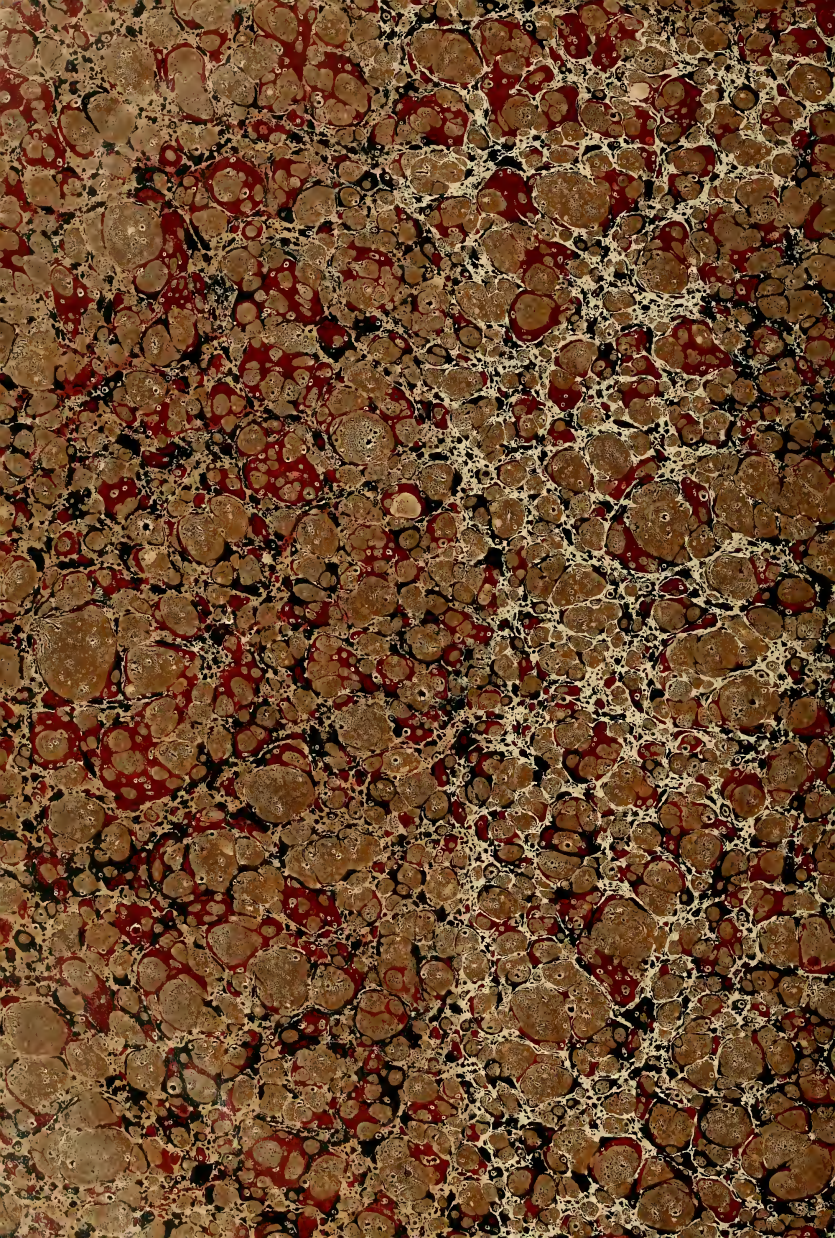
One Door East of La Salle St.,

And examine the immense collection of

Old, New and Rare Books,

which are sold positively at one-half the regular price. *Make a note of this.*

Don't fail to visit it,

Because It Will Pay.

MAX STERN, Stationer and Printer, 84 and 86 Fifth Ave., Chicago.